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H.Meyer sculpt.

Selina,
Countess of Huntingdon.

Published by Cyples, Duncan & Compy. Paternoster Row. June 1st 1815.

MEMOIRS

OF

EMINENTLY PIOUS WOMEN.

By THOMAS GIBBON, D.D.

A NEW EDITION,

REVISED AND ENLARGED BY

THE REV. SAMUEL BURDER, D.D.

AUTHOR OF "ORIENTAL CUSTOMS."

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MEMOIRS

OF

EMINENTLY PIOUS WOMEN.

THE COUNTESS OF CARBERY.

THE COUNTESS OF CARBERY, who died in the prime of life in the year 1650, was the lady of Richard, Earl of Carbery. The following character is extracted from a sermon preached at her funeral by the pious, learned, and eloquent Dr. Jeremy Taylor, and published in a collection of his discourses in folio:

"I have now done with my text, but am yet to make you another sermon. I have told you the necessity and the state of death; it may be too largely for such a sad story; I shall, therefore, now, with a better compendium, teach you how to live, by telling you a plain narrative of a life, which if you imitate and write after the copy, it will make, that death shall not be an evil, but a thing to be desired, and to be reckoned amongst the purchases and advantages of your fortune. When Martha and Mary went to weep over the grave of their brother, Christ met them there, and preached a funeral sermon; discoursing of the resurrection, and applying to the purposes of faith, and confession of Christ, and glorification of God: we have no other, we can have no better precedent to follow; and now

that we are come to weep over the grave of our dear sister, this rare personage, we cannot choose but have many virtues to learn, many to imitate, and some to exercise.

"I choose not to declare her extraction and genealogy; it was, indeed, fair and honourable; but, having the blessing to be descended from worthy and honoured ancestors, and herself to be adopted and ingrafted into a more noble family, yet, she felt such outward appendages to be none of hers, because not of her choice, but the purchase of the virtues of others, which although they did engage her to do noble things, yet, they would upbraid all degenerate and less honourable lives than were those which began and increased the honour of the families. Accordingly, myself have been a witness of it, how this excellent lady would, by an act of humility and Christian abstraction, strip herself of all that fair appendage of exterior honour which decked her person and her fortune; and desired to be owned by nothing but what was her own, that she might only be esteemed honourable according to that which is the honour of a Christian and a wise person.

"She had a strict and severe education, and it was one of God's graces and favours to her. For, being the heiress of a great fortune, and living amongst the throng of persons in the sight of vanities and empty temptations, that is, in that part of the kingdom where greatness is too often expressed in great follies and great vices, God had provided a severe education to chastise the forwardnesses of a young spirit and a fair fortune; and intending to secure this soul to himself, would not suffer the follies of the world to seize upon her by way of too near a trial, or busy temptation.

"She was married young; in passing through which line of providence, she had the art to secure her eternal interest, by turning her condition into

duty, and expressing her duty in the greatest eminency of a virtuous, prudent, and rare affection; which I note in her as that which I would have exemplar to all ladies and to all women: and although this was a great enamel to the beauty of her soul, yet, it might in some degrees be also a reward to the virtue of her lord; for she would often discourse it to them that conversed with her, that he would improve that interest which he had in her affection to the advantages of God and of religion; and she would delight to say, that he called her to her devotions, he encouraged her good inclinations, he directed her piety, he invited her with good books; and then she loved religion, which she saw was not only pleasing to God, and an act or state of duty, but pleasing to her lord, and an act also of affection and conjugal obedience.

"As she was a rare wife, so, she was an excellent mother; for in so tender a constitution of spirit as hers was, and in so great a kindness towards her children, there hath seldom been seen a stricter and more curious care of their persons, their deportment, their nature, their disposition, their learning, and their customs; and if ever kindness and care did contest and make parties in her, yet, her care and her severity were ever victorious; and she knew not how to do an ill turn to their severer part, by her more tender and forward kindness.

"But, if we examine how she demeaned herself towards God, there also you will find her not of a common, but of an exemplary piety. She was a great reader of Scripture, confining herself to great portions every day; which she read, not to the purposes of vanity and impertinent curiosity, not to seem knowing or to become talking, not to expound and rule, but to teach her all her duty, to instruct her in the knowledge and love of God and of her neighbours, to make her more humble, and to teach

her to despise the world and all its gilded vanities; and that she might entertain passions wholly in design and order to heaven. I have seen a female religion that wholly dwelt upon the face and tongue; that like a wanton and undressed tree, spends all its juice in suckers and irregular branches, in leaves and gum; and after all such goodly outsides, you shall never eat of the fruit, or be delighted with the beauties or the perfumes of a hopeful blossom. But the religion of this excellent lady was of another constitution; it took root downward in humility, and brought forth fruit upward in the substantial graces of a Christian, in charity and justice, in chastity and modesty, in fair friendships and sweetness of society. She had not very much of the forms and outsides of godliness, but she was singularly careful for the power of it, for the moral, essential, and useful parts; such as would make her *be*, not *seem* to be, religious.

"She was a very constant person at her prayers, and spent all her time, which nature did permit to her choice, in her devotions, and reading and meditating, and the necessary offices of household government, every one of which is an action of religion, some by nature, some by adoption. To these also God gave her a very great love to hear the word of God preached; in which, because I had sometimes the honour to minister to her, I can give this certain testimony, that she was a diligent, watchful, and attentive hearer; and to this had so excellent a judgment, that if ever I saw a woman whose judgment was to be revered, it was hers alone. But her appetite was not soon satisfied with what was useful to her soul; she was also a constant reader of sermons, and seldom missed to read one every day; and that she might be full of instruction and holy principles, she had lately designed to have a large book, in which she purposed to have a stock of

religion transcribed in such assistances as she would choose, that she might be readily furnished and instructed to every good work. But God prevented that, and hath filled her desires not out of cisterns and little aqueducts, but hath carried her to the fountain, where 'she drinks of the pleasures of the river,' and is full of God.

"She always lived a life of much innocence, free from the violences of great sins. Her person, her breeding, her modesty, her honour, her religion, her early marriage, the guide of her soul, and the guide of her youth, were so many fountains of restraining grace to her, to keep her from the dishonours of a crime. It is good to bear the yoke of the Lord from our youth; and though she did so, being guarded by a mighty providence, and a great favour and grace of God, from staining her fair soul with the spots of hell, yet, she had strange fears and early cares upon her. But these were not only for herself, but in order to others, to her nearest relatives. And because she knew that the sins of parents descend upon children, she endeavoured by justice and religion, by charity and honour, to secure that her channel should convey nothing but health and a fair example and a blessing.

"And though her accounts to God were made up of nothing but small parcels, little passions, and angry words, and trifling discontents, which are the allays of the piety of the most holy persons, yet, she was early at her repentance; and toward the latter end of her days grew so fast in religion, as if she had had a revelation of her approaching end, and therefore that she must go a great way in a little time: her discourses were more full of religion, her prayers more frequent, her charity increasing, her forgiveness more forward, her friendships more communicative, her passions more under discipline; and so she trimmed her lamp, not thinking her night was

so near, but that it might shine also in the day-time, in the temple, and before the altar of incense.

"But in this course of hers there were some circumstances, and some appendages of substance, which were highly remarkable.

"1. In all her religion, and in all her actions of relation towards God, she had a singular evenness and untroubled passage, sliding towards her ocean of God and of infinity with a certain and silent motion. So have I seen a river deep and smooth passing with a still foot and a sober face, and paying to the great exchequer of the sea, the prince of all the watery bodies, a tribute large and full; and hard by it a little brook skipping and making a noise upon its unequal and neighbour bottom; and after all its talking and bragged motion, it paid to its common audit no more than the revenues of a little cloud or a contemptible vessel. So have I sometimes compared the issues of her religion to the solemnities and famed outsides of another's piety. It dwelt upon her spirit, and was incorporated with the periodical work of every day. She did not believe that religion was intended to minister to fame and reputation, but to pardon of sins, to the pleasure of God, and the salvation of souls.

"2. The other appendage of her religion, which also was a great ornament to all the parts of her life, was a rare modesty and humility of spirit, a confident [resolute] despising and undervaluing of herself. For though she had the greatest judgment, and the greatest experience of things and persons that I ever yet knew in a person of her youth, and sex, and circumstances, yet, as if she knew nothing of it, she had the meanest opinion of herself, and, like a fair taper, when she shined to all the room, yet round about her own station she had cast a shadow and a cloud, and she shined to every body but herself. But the perfection of her prudence and

excellent parts could not be hid, and all her humility and arts of concealment made the virtues more amiable and illustrious.

"I know not by what instrument it happened, but when death drew near, before it made any shew upon her body, or revealed itself by a natural signification, it was conveyed to her spirit. She had a strange secret persuasion, that the bringing this child into the world should be her last scene of life; and so it was that the thought of death dwelt long with her, and grew from the first steps of fancy and fear to a consent, from thence to a strange credulity and expectation of it, and without the violence of sickness, she died. And in this I cannot but adore the providence, and admire the wisdom and infinite mercies of God; for, having a tender and soft, a delicate and fine constitution, she was tender to pain, and apprehensive of it, as a child's shoulder is of a load and burden, and in her often discourses of death, which she would renew willingly and frequently, she would tell that she feared not death, but she feared the sharp pains of death. The being dead and being freed from the troubles and dangers of this world, she hoped would be for her advantage, and therefore that was no part of her fear; but she believing the pangs of death were great, and the use and aids of reason little, feared lest they should do violence to her spirit and the decency of her resolution. But God that knew her fears and her jealousy concerning herself, fitted her with a death so easy, so harmless, so painless, that it did not put her patience to a severe trial. It was not in (in all appearance) of so much trouble as two fits of a common ague; so careful was God to demonstrate to all that stood in that sad attendance, that this soul was dear to him; and that since she had done so much of her duty to him, he that began, would also finish her redemption by an act of a rare providence and a singular mercy.

" Blessed be that goodness of God, who does such careful actions of mercy for the ease and security of his servants. But this one instance was a great demonstration that the apprehension of death is worse than the pains of death; and that God loves to reprove the unreasonableness of our fears, by the mightiness and by the arts of his mercy.

" She had in her sickness, if I may so call it, or rather in the solemnities and graver preparations towards death, some remarkable and well-becoming fears concerning the final estate of her soul. But from thence she passed into a deliquium, or a kind of trance; and as soon as she came forth of it, as if it had been a vision, or that she had conversed with an angel, and from his hand had received a label or scroll of the book of life, and there seen her name enrolled, she cried out aloud, ' Glory be to God on high: now I am sure I shall be saved.' Concerning which manner of discoursing, we are wholly ignorant what judgment can be made; but certainly, there are strange things in the other world, and so there are in all the immediate preparation to it; and a little glimpse of heaven, a minute's conversing with an angel, any ray of God, any communication extraordinary from the spirit of comfort which God gives to his servants in strange and unknown manners, are infinitely far from illusions; and they shall then be understood by us when we feel them, and when our new and strange needs shall be refreshed by such unusual visitations.

" But I must be forced to use summaries and arts of abbreviature in the enumerating those things in which this rare personage was dear to God, and to all her relatives. If we consider her person, she was in the flower of her age, of a temperate, plain, and natural diet, without curiosity or an intemperate palate; she spent less time in dressing than many servants; her recreations were little and seldom,

her prayers often, her reading much; she was of a most noble and charitable soul; a great lover of honourable actions, and as great a despiser of base things; especially loving to oblige others, and very unwilling to be in arrear to any upon the stock of courtesies and liberality; so free in all acts of favour that she would not stay to hear herself thanked, as being unwilling that what good went from her to a needful or an obliged person should ever return to her again; she was an excellent friend, and singularly dear to very many, especially to the best and most discerning persons, to all that conversed with her and could understand her great worth and sweetness; she was of an honourable, a nice and tender reputation; and of the pleasures of this world, which were laid before her in heaps, she took a very small and inconsiderable share, as not loving to glut herself with vanity, or to take her portion of good things here below. If we look on her as a wife, she was chaste and loving, discreet and humble. If we remember her as a mother, she was kind and severe, careful and prudent, very tender, and not at all fond, a greater lover of her children's souls than of their bodies, and one that would value them more by the strict rules of honour and proper worth, than by their relation to herself. Her servants found her prudent and fit to govern, and yet open-handed and apt to reward; a just exactor of their duty, and a great rewarder of their diligence. She was in her house a comfort to her dearest lord, a guide to her children, a rule to her servants, an example to all.

"But as she was related to God in the offices of religion, she was even and constant, silent and devout, prudent and material [solid]; she loved what she now enjoys, and she feared what she never felt, and God did for her what she never did expect. Her fears went beyond all her evil; and yet the good which she hath received, was, and is, and ever shall be, beyond all her hopes.

" She lived as we all should live, and she died as I fain would die—

Et cùm supremos Lachesis pervenerit annos,
Non aliter cineres mando jacere meos."

The preceding character is drawn in so striking and comprehensive a manner, and its peculiar beauty and excellence are pointed out with so correct and discriminating a judgment by the pious and eloquent author, that but little need be added, to recommend it to the imitation of the reader; the following brief observations, however, will not be thought wholly superfluous.

The elevated rank of the subject of the foregoing eulogy, is, first, deserving of attention. Lady Carbery moved in that sphere of life which is exposed to peculiar dangers and temptations from the allurements of the world; and in which " greatness" (as it is admirably observed) is, in consequence, " too " often expressed in great follies and great vices." Hence, the example of her piety and virtue shines with a lustre proportioned to the eminence on which she was placed, and to the difficulties with which she was surrounded. She had, indeed, the singular advantage of " a strict and severe education;" by which we are evidently to understand, an education conducted upon the genuine principles of Christianity, which, under the Divine blessing, tended to correct the false views and expectations which her situation would naturally produce, and to set before her the good and perfect will of God, as the rule of her sentiments and conduct, and conformity to it as the source of all true greatness and happiness. Thus wisely brought up " in the nurture and admonition of " the Lord," she came forth into the world well qualified to adorn her exalted station. It is, however, greatly to the honour of the age in which she lived, that Lady Carbery was by no means a *singular*

example of piety united to high rank and fortune. Many others, of equal condition and of either sex, grace the annals of that period by a similar display of religious excellence. And this is a circumstance which deserves to be particularly noticed. If in the present day we look to the characters of the higher orders of society, we shall find but very few who resemble that of Lady Carbery. Doubtless,

> "We boast *some* rich ones whom the Gospel sways;
> "And *one* who wears a coronet, and prays!"

But still, as the same truly Christian poet adds,

> "Like gleanings of an olive-tree, they shew
> "*Here and there one* upon the *topmost* bough."

Yet why should this be so? True religion is so far from being an enemy to human greatness or prosperity, that wherever it is found in conjunction with them, it is seen to add grace and dignity to the one, and to lessen the dangers and increase the happiness of the other. Should this memoir, therefore, fall into the hands of any who are thus highly favoured by this world's good, let them learn from the example of Lady Carbery, that to be *truly* noble, they must be "born of God;" that to possess *real* wealth, they must be "rich towards *Him*," "rich "in faith, and heirs of a kingdom which cannot be "moved."

But there are two or three features in the religious character of this lady, to which we would particularly direct the attention of our readers of every description. What we have principally in view may be denominated *the solidity* of her piety. The religion of Lady Carbery was founded in humility before God, and was richly productive of the substantial graces and virtues of a Christian; the love of God and of her neighbours; subdued and well-regulated affections and desires respecting the things of this world;

and a daily preparation for the employments and pleasures of a better. Her chief care and anxiety seem to have been directed towards the attainment and exercise of the power of godliness. For this she read the word of God, prayed in public and in private, and listened to the instructions of the pulpit. Religion, in short, appears to have been considered by her, not so much as intended to procure her any particular character amongst men, as "to teach her "all her duty," to make her perfect and complete in all the will of God.

As a striking proof of the truth of these observations, we request our readers, especially the female part of them, to consider the exemplary and amiable conduct of Lady Carbery in every domestic relation and duty, more particularly in her conduct towards her children. This is a part of her character which is well deserving of imitation. "Her religion," adds her pious eulogist, "dwelt upon her spirit, and was "incorporated with the periodical work of every "day." This is pure and undefiled religion. May its influence be more widely diffused throughout the religious world; for this is good and profitable unto men, and redounds to the glory of God!

Conformably to such a life was the death of Lady Carbery; calm and peaceful, and honoured by a remarkable token of the Divine presence and favour. The account which is given of this circumstance, is no less judicious than it is beautiful and interesting. And there is something peculiarly satisfactory in the evidence by which it is attested. It is greatly to be feared, that the want of more frequent instances of this kind in the present day, is owing to our low attainments in the knowledge and love of God. Hence it is, that the promise, amongst others of a similar nature, which is recorded John, xiv. 23, is so seldom accomplished in life, and at the hour of death.

What has thus been added to the character of Lady Carbery, will tend to recommend to the notice of our readers that kind of religion of which she was so eminent an example; retired, yet substantial, elevated in its principles, yet chiefly discernible in the moral regulation of the heart and life, by the precepts of the gospel.

LADY LETICE,

VISCOUNTESS FALKLAND.

[Written in a Letter to her Mother, the Lady Morison, at Great Tew, in Oxfordshire.]

MADAM,

It is the desire of some honourable personages, to have an exact account of the death of your most dear daughter, the Lady Falkland: they being privy to much piety in her life, expect (as well they may) somewhat remarkable in her sickness and death.

For your comfort and their satisfaction, I have gathered together some scattered particulars of her life, sickness, and death, and have sent them unto you, that the most precious perfume of her name being poured out, (like Mary's box of spikenard,) may fill your and their houses. And though this relation of so many eminent virtues in her, would not, perhaps, have appeared so delicate from your own pen, because so deep a share of the praise belongs to you; yet, you need not blush at the delivering of it; it may consist with your modesty, to be a witness of the truth of these particulars, though not to be the publisher of them. And if the memory of that most holy lady continue precious amongst us, and her holy example efficacious with us, and God, who sanctified her here, and now glorifies her in heaven, be magnified and honoured for his mercies and graces, I have all I aim at.

I shall relate somewhat remarkable in the very beginning of her Christian race; more, in her progress and proficiency in it; and then come to the last stages, when the crown at the end of the race was, as it were, within her view.

Vandrevel Sculp.

Viscountess Falkland.

Published by Orlr. Duncan & Comp.ª Paternoster Row June 1.st 1827.

This elect lady set out early in the ways of God, in the morning of her age: there was care taken while she was young, that she should be brought up in the nurture and admonition of the Lord. She came not from her nurse's arms, without some knowledge of the principles of the Christian religion. While she was very young, her obedience to her parents, (which she extended also to her aunt, who had some charge over her in her father's house,) was very exact; and as she began, so she continued in this gracious and awful temper of duty. I have heard you say, madam, that you cannot remember any one particular, wherein, at any time, she disobeyed her father, or you.

That her time might not be misspent, nor her employments tedious to her, the several hours of the day had variety of employments assigned to them; and the intermixing of prayer, reading, writing, working, and walking, brought a pleasure to each of them in their courses; so that the day was carried about faster than she would; and she began in this her youth to abridge herself of her sleep, and was oftentimes at a book in her closet when she was thought to be in bed.

You remember well, I presume, the purse her young fingers wrought for her own alms, and how importunately she would beg your single money to fill it; and as greedy she was of emptying it too. The poor seldom went from the house, without the alms of the young daughter, as well as of the parents.

And how constant she was then, at her private prayer, I know, by what I have heard from the keeper of your house. When strangers were in her own room, where she ordinarily had her retirements, he was called to give her the key of some other chamber for that purpose: at her hour of prayer, she would procure a new oratory, rather than omit, or defer that duty. And how powerful with God the lifting up of her pure hands, every where in this her

innocent childhood, was, soon appeared; for, while her holiness was in the bud, a violent attempt was made to blast it. About the thirteenth year of her age, there was a storm of temptation raised in her, and some arguments the tempter had suggested to drive her to despair of God's mercy towards her. And this I note the rather, because it is not ordinary at such years to have attained to that growth, as to be thought fit for those encounters. But God upheld this young twig against such a storm, which hath torn up many a fair tree; for, after some anguish of spirit, and patience in the combat, and earnest prayers, God's grace was sufficient for her. And surely it was not the strength of her hands at this age, but the pureness of them, which prevailed for her.

After this conquest, her soul enjoyed much peace and tranquillity, and she went on most cheerfully in holy duties; and tasted much comfort and delight in them; and her heart was ever so full, that out of the abundance of it she would say, "Oh what an "incomparable sweetness there is in the music of "David's harp! Oh, what heavenly joy there is in "those psalms, and in prayers, and praises to God! "How amiable are the courts of God's house! how "welcome the days of his solemn worship!" And now, nothing could hinder her from those holy assemblies. Every Lord's-day constantly, forenoon and afternoon, she would be with the earliest at them: some while, (when she wanted a convenience of riding,) she walked cheerfully three or four miles a day, as young and as weak as she was, to them; and at night, she accounted the joys and the refreshments which her soul had been partaker of, a sufficient recompense for the extreme weariness of her body. And within a short while, by reading good authors, and by frequent converse with learned men, she improved (by God's help) her natural talents of understanding and reason, to a great degree of wisdom and knowledge.

And now these riches, of her piety, wisdom, quickness of wit, discretion, judgment, sobriety, and gravity of behaviour, being once perceived by Sir Lucius Cary, seemed portion enough to him: these he prized above worldly inheritances and those other fading accessions which most men court. And she being married to him, riches and honour, and all other worldly prosperity, flowed in upon her; and consequently, to proceed in holiness and godliness grew an harder task, than before it seemed to be; it being much more difficult when riches and honour thus increase, not to set our hearts upon them.

Yet God enabled her by his grace for this also; for, when possession was given her of stately palaces, pleasantly seated, and most curiously and fully furnished, and of revenues and royalties answerable, though your ladyship hath heard her acknowledge God's great goodness towards her, for these temporal preferments, yet, neither you, nor any of her friends, could perceive her heart any whit exalted with joy for them. They were of the Babylonians' retinue, who, when they had seen Hezekiah's riches and treasures, set their hearts upon them. (Isaiah, xxxix.) This true Israelite reserved her affections for those riches which never fade, and for those dwellings which are above, where the city is of pure gold, and the walls garnished with precious stones.

This confluence of all worldly felicities and contentments did so little affect her, that there were some seemed displeased at it; and then she would attribute much of it to a melancholic disease, which was upon her. And though I deny not that some worldly delights might fall by the hand of her melancholy, yet, doubtless, where the disease slew its hundreds, grace slew its ten thousands.

In this condition some years passed, during which time she was most constant at prayers and sermons, and frequently received the blessed Sacrament; and although now and then, she felt not her wonted

spiritual comforts, but, instead of them, had some anguish, and bitterness of spirit; yet, by the advice of good divines, and by her ordinary help of prayer, she soon recovered her peace and joy.

Thus in the several conditions of youth, and ripe years of virginity, and marriage, and amongst contrary temptations, of adversity and prosperity, affliction and comfort, she continued that course of holy life which she had begun; a great proficiency this, yet I crave leave to reckon it all into her beginning, for this was but slow in respect of that great agility and quick speed she attained unto, in the other part of her spiritual race.

Her proficiency and progress I shall account from that time when her prosperity began to abate; when her dear lord and most beloved husband went from his library to the camp; from his book and pen, to his sword and spear; and the consequence of that, an inevitable necessity, that she must now be divorced from him, for a while, whom she loved more than all the things of this world. This was a sad beginning; but that total divorce which, soon after, death made between him and her, that he should be taken away by an untimely death, and by a violent death too,—this, this was a most sore affliction to her: the same sword which killed him, pierced her heart also. And this heavy affliction which God sent upon her, she interpreted for a loud call from Heaven, to a further proficiency in piety and virtue. And yet, she feared it might be a punishment also upon her, for some sin or other, and therefore strictly examined herself, and ransacked every corner of her heart, to find out wherein she had provoked God to lay this great affliction on her.

And now she addressed herself to a divine of great eminency for piety and learning; and from him she took directions for a more strict course of life in this her widowhood, than formerly. Now quite forgetting what was behind, she pressed forward to what

was before, and, as if she had done nothing yet, she began anew. And though the greatest part of her Christian work was locked up close within herself, and some of it very studiously and industriously concealed by her, (that she might be sure no degree of vain glory should creep upon her with it,) yet, much of it appeared by the effects, and is now forced to come abroad before us.

Her first and grand employment was, to read and understand, and then (to the utmost of her strength) to practise, our most blessed Saviour's Sermon upon the Mount, in the fifth, sixth, and seventh chapters of St. Matthew's gospel; and having read over a most complete, though compendious, Comment upon that Sermon, she set forthwith upon the work of practising it, and began with those virtues to which the beatitudes are annexed.

And her mercifulness was none of those virtues which she could at all conceal from us. Much of her estate we saw given yearly to those of her kindred, which were capable of charity from her; and some of her near neighbours, who were very old, and not able to work, or very young, and not fit for work, were wholly maintained by her. To other poor children she contributed much, both for their spiritual and their temporal well-being, by erecting a school for them, where they were to be taught both to read and to work. Much care she took, that no man, or woman, or child, should want employment, that their own hands might bring them in a competent subsistence; and she accounted that the best contrivement of her estate, which set most poor people on work; for if it were to their profit, she little regarded her own detriment in it. A most eminent piece of mercifulness this, where temporal and spiritual mercy went together, and wisdom guided both.

And for the poor at home, and for strangers at the door, she was very charitable in feeding the hungry, in refreshing the faint and weak, and in clothing the

naked. In some extremities, you should see this lady herself go up and down the house, and beg garments from her servants' backs, (whom she requited soon after with new,) that the poor might not go naked or cold from her door: so that she was not only a liberal almoner to the poor, but also an earnest solicitor for them. And when it was objected, that many idle and wicked people were by this course of charity relieved at her house, her answer was: "I "know not their hearts, and in their outward car- "riage and speech they all appear to me good and "virtuous; and I would rather relieve five unworthy "vagrants, than that one member of Christ should "go empty away." And for harbouring strangers, the many inconveniences ordinarily ensuing upon it, could not deter her from it; sometimes, for some weeks together, they were entertained by her. And since her death, I hear of plentiful relief, here, at London, and at Oxford, sent privately to prisons, and needy persons, with a strict charge that it should not be known from whence it came; she would not have her left hand know what her right hand gave.

And this her mercifulness could not be bounded within the limits of friends; it extended itself to her enemies too. When there were many of them taken prisoners by the king's soldiers, and in great need, she consulted how she might send relief to them; and when it was answered, that such an act would raise jealousies in some, of her loyalty to his majesty, she replied, "No man will suspect my loyalty be- "cause I relieve these prisoners, but would suspect "my Christianity, if he should see me relieve a needy "Turk, or Jew: however, I had rather be so misun- "derstood, if this my secret alms should be known, "than that any of mine enemies, the worst of them, "should perish for want of it." And this one instance and reason of hers, is ground enough to believe, she failed not to relieve her enemies, as often as occasion required.

But, beyond all, her mercifulness towards the sick was most laudable. Her provision of antidotes against infection, and of cordials, and several sorts of physic for such of her neighbours as should need them, amounted yearly to very considerable sums; and though, in distributing such medicinal provisions, her hand was very open, yet, it was close enough in applying them: her skill, indeed, was more than ordinary, and her wariness too. When any of the poor neighbours were sick, she had a constant care, that they should neither want such relief nor such attendance as their weak condition called for; and, if need were, she hired nurses to serve them; and her own frequent visiting of the poorest cottagers, and her ready service to them on their sick bed, argued as great humility, as mercifulness in her. Yet, the books of spiritual exhortations she carried in her hand to these sick persons, declared a further design she had therein, of promoting them towards Heaven, by reading to them, and by administering words of holy counsel to them. "There is no season more fit," she would say, "for sowing good seed, than this: "while the ground of their hearts is softened, and "melting with sorrow and sickness." And to gain this advantage, it was that she was so frequent a visitor of the sick, going day after day to their bed-side. This honourable lady hath been observed sitting in a cottage, waiting the sick woman's leisure, till the slumbers and fits were over, that she might read again to her, and finish the work she had begun. And of late, when she could not do this good office in her own person, (she growing sickly and weak,) yet she would do it still by proxy; for some of her friends or servants were deputed by her to go to the sick, with her books too, daily; and now and then most of her family, who were fit for such employment, were sent abroad on this errand. Thus ordinarily, in all her works of outward mercy, she added works of spiritual mercy too; relieving the wants of the body

and of the soul together, instructing and exhorting, and earnestly persuading the poor and the sick to some virtue or other, for their soul's health.

For meekness, also, she was most eminent. She was second to none of her sex and age, I believe, among us, for perspicuity of understanding and clearness of judgment; yet, as far from self-conceit as from ignorance. Her way, indeed, was, upon debates, to object till all arguments she could think on to the contrary were satisfied; and when that was once done, no cavil was heard, but her assent readily given. And this ready submission of her judgment to the best reasons, I mention, for the meekness of her understanding: her knowledge did not puff up, but edify. And her understanding leading the way in meekness, her will cheerfully followed in it: as soon as her understanding was satisfied, her will bowed presently and obeyed. She seldom denied to do, what she was convinced was fit to be done. The greater difficulty was with her affections: her natural temper, she would often complain, inclined her to anger; and being so well aware of it, she most diligently observed herself, and did, in a great degree, conquer that froward inclination; and that good measure of meekness, in this kind, which she attained to, was the more commendable, because of the many great difficulties she met with in it.

And now, after the exercise of all these virtues in this high degree, such a poverty of spirit was apparent in her, as was most admirable; upon all occasions bewailing her weaknesses, and lamenting her spiritual wants. There were some about her who had a holy emulation to be like her, in these and such like graces and virtues; and she hath now and then overheard them wishing, that they were as forward as she; and her constant reply was, "Oh, ye are not "so backward! Yet, wish yourselves better; ye "know not how vile and corrupt my heart is." So that in some respects she accounted herself the

greatest of sinners. In no respect would she esteem better of herself, than of the least of saints; a well-wisher towards holiness, and a beginner still.

Thus she daily practised those graces and virtues to which our Saviour annexed such special blessings; and studied to be still more and more perfect in them, with as much diligence as the scholar doth his lesson, and with as much success and good speed too.

And from this sermon of our blessed Saviour she learned that duty of prayer; and her chief practice therein she could not conceal from us neither, which was as follows:

First, she spent some hours every day in her private devotions and meditations; and these were called, I remember, by those of her family, her busy hours; prayers, her business. Martha's employment was *her* recreation; she had spare hours for it: Mary's was her business. Then her maids came into her chamber early every morning, and ordinarily she passed about an hour with them, in praying, and catechising, and instructing them. To these secret and private prayers, the public morning and evening prayers of the Church, before dinner and supper, and another form, (together with reading scriptures, and singing psalms,) before bed-time, were daily and constantly added. And so strict was she for the observing of these several hours of prayer, that a charge was given her servants to be frequent, if their occasions permitted, at every one of them. However, she would not endure that any one should be absent from them all: if she observed any such, she presently sent for them into her chamber, and consecrated another hour of prayer there, purposely for them. And she would pray with those servants privately ere she went to bed, who had not prayed publicly with her that day.

To pray, with David, seven times a day, or, with Daniel, three times, is expected perhaps only from

such persons as have leisure and opportunity: but, with Levi, to offer up morning and evening sacrifice every day, this she required from the busiest servant in the house, that at the outgoings of the morning and evening, every one should praise God and call upon his name.

Neither were these holy offices confined to her menial servants: others came freely to join with them, and her oratory was as open to her neighbours as her hall was.

On the Lord's-day, she rose in the morning earlier than ordinarily; yet, enjoined herself so much private duty with her children and servants, examining them in the sermons and catechisings, &c. and with her own soul, that oftentimes the day was too short for her; and then I have known her rise two or three hours before day on the Monday, to supply what was left undone the day before. To dispose herself the better for the religious keeping of the Lord's-day, as well for other spiritual ends, I presume it was, that she so solemnly fasted every Saturday: that day she sequestered herself from company, and from worldly employment, and came seldom out of her closet till towards evening, and then the chaplain must double the sacrifice; prayers she had and catechising both.

And her care to prepare herself for the receiving of the holy Sacrament of our most blessed Lord's Supper, was most commendable and most punctual. Oftentimes, scruples and fears arose in her, tending to keep her back from that heavenly banquet; and she having, upon examination of them, reason enough, as we thought, to conclude that they were temptations from the devil, whom she perceived labouring amain to deprive her of that strength and comfort which she hoped to receive from that sacred ordinance, neglected them all, and presented herself with an humble and trembling heart, at that blessed Sacrament. And these fears and scruples in her

occasioned this peremptory resolution from her, that she would not, by God's help, thenceforth omit any opportunity of communicating.

At home, her servants were all moved to accompany her to the Sacrament; and they who were prevailed with, gave up their names to her two or three days before; and from thence she applied herself to the instructing of them; and she knew well how to administer to every one their particular portion; and several exhortations she had for several persons whom she had power over. Yet, she trusted not in her own instructions of them, but desired the chaplain's help also to examine them, and to instruct them further. And her care was, so to order her domestic affairs, that all those servants who were to receive the Sacrament, should have the day before it free from their ordinary work, that they might have better leisure for that spiritual work of preparing themselves for that Sacrament. And after the holy Sacrament, she called them together again, and gave them such exhortations as were proper for them.

Yet, while she was thus religiously and piously employed in this good proficiency and far progress, going on from grace to grace, from virtue to virtue, God had a further design upon her, another affliction to quicken her yet more. Her young and most dear son, Lorenzo, whom God had endowed with the choicest of natural abilities, and to whom her affections were most tender, by reason of those fair blossoms of piety she perceived in him, God takes away from her. This, added to her former troubles of the loss of her husband, of her crosses in the world, and of her spiritual affliction, which came often upon her, made the burden most heavy. She was bruised with afflictions before, but now, she fears being ground to powder. Now she weeps and mourns all the day long, and at night also waters her couch with tears; and weeping, saith, "Ah!

" this immoderate sorrow must be repented of, " these tears wept over again." And this quick sense of displeasing God, by this deep grief, soon allayed the vehemency of it. And now she retires herself to listen what the Lord God said unto her, in this louder call of affliction; and she seems to think that she was not yet weaned enough from the things of this world, and that it is expedient for her, that some of those worldly comforts she most delighted in, should be taken away from her, that her conversation may be yet more spiritual and heavenly; and therefore this affliction seemed to call her to a greater mortification to the world, and to a nearer conformity to Christ her Lord. Yet, fearing that still her sorrow for her son was somewhat excessive, she again consulted her chaplain, and acquainted him with the violence of those fits of sorrow which of late had seized upon her, for the death of her son; and he with his medicinal counsel and direction, by God's help, cured this her distemper; and antidotes he prescribed too, to prevent a relapse into this malady of excessive grief. Now she confessed that this very affliction was most fit for her, and that it would prove most beneficial to her; and returning home with perfect cheerfulness, every one there observed a most notable though sudden change in her. Sad Hannah's countenance and conversation not more visibly changed upon the good words of Eli the prophet to her, concerning the Samuel she should obtain, than hers now is, after the loss of one. And with this extraordinary cheerfulness, she took up a most firm resolution of a further progress in holiness and piety, and addressed herself to run these latter stages of her Christian race with greater speed than she had shewed in any of the former. But the devil, who before envied her beginning, and her proficiency much more, is now most violent to hinder her perfection; and therefore, upon this her renewed pur-

pose of more exact obedience, presently assaults her with fierceness and rage, strongly tempting her to think that she had deceived herself all this while, and that she had mocked God with a counterfeit repentance, which was no way acceptable to him. And an argument was brought to this purpose, which was so fully suitable to the tenderness of her own spirit, that it is hard to say whence it proceeded. And this it was: "My grief for my sins "hath not been so vehement, as that, the other day, "for the death of my son; I wept not so bitterly "for them, as I did for that; and therefore, that my "repentance is not acceptable." And in this anguish of spirit, she hastens to her learned friend again, and begs counsel and direction from him; and after devout prayers and holy conferences, received full comfort and thorough satisfaction, and returns home now as visibly lifted up from the deep pit of anguish and disquiet of spirit, as she was the other day, from the valley of sorrow; and with tranquillity of mind, and joy of heart, shews to her friends, both how she sunk, and how she was raised again.

And now having, by the help of her God, overcome this difficulty, with much cheerfulness of spirit she enters upon the practice of what she had last resolved on. This opposition, though it staid her a while, yet, set an edge upon her resolution, and she soon recovered that whetting time. And she begins, by a most sharp mortification, to obey the call of her last affliction.

The vanity of apparel and dress, she had cut off long before; and after her husband's death, the richness of them too. What she spared in these, she bestowed upon the poor members of Christ; and now she begins to cut off all worldly pomp also. In her house, in her retinue, and at her table, and otherwise, she denies herself that state which her quality might have excused, that, like Dorcas, the

widow, she might be full of good works; and more delight she takes to see her revenues now spent among a crowd of alms-men and women at her door, than by a throng of servants in her house. It was a greater joy to her, that she could maintain poor children at their books and their work, than to have pages and gentlewomen for her attendants: these expenses, she knew would be better allowed, in her bill of accounts at the general audit, than those other. It was her pomp and joy to mortify all useless pomp of state, and all delight in courtly vanities.

And now her anger too, which was crushed before, must be wholly subdued; and to that purpose she solicitously avoids all inquiries and all discourse which she feared would provoke her to immoderate anger; and when she feels it struggling to arise in her, then presently, either by silence or by diverting to another matter, she labours to stifle it.

And while she is suppressing the sinfulness of this passion, she undertakes also that most difficult task of taming the tongue; and, as it is necessary with unruly beasts, she begins roughly with it, ties it up with a most strong resolution, and scarce suffers it to speak, lest she should offend with her tongue. Thus, for some while, it was straitened, and then she loosed it a little with these two cautions.

First, that it should never speak evil of any man, though truly, but only upon a design of charity, to reclaim him from that evil. And because it is not ordinary to reclaim any vicious person in his absence, therefore, her charge is peremptory to her tongue, that it never should speak evil of any man, were he most notoriously vicious, if he were absent, and not like to be amended by it. A strict rule this; yet, verily, I persuade myself, that for a long time before her death she most punctually observed it.

The second caution her tongue had, was, that, as

much as was possible, it should keep in every idle word, and speak out only that which was to edification. The Thessalonians were famous for speaking to the edification one of another; (1 Thess. v. 11.) and this Thessalonian language our good lady studied with as much diligence and earnestness, as we ordinarily study a deep science, or a gainful mystery. And now she is very slow to speak, as the apostle exhorts; and, where she cannot rule the discourse to edification, she sits silent, and refrains even from good words, though it be pain and grief to her. And of late she distinguished between civil and spiritual edification, and scarcely allowed herself discourses for civil edification of her friends or neighbours in worldly matters: spiritual edification in heavenly things was all her aim. And her care was the same in writing as in speaking; not a vain, not an idle word must slip from her pen. She thought not her soul clean, if there were such a blot in her paper. In her letters, no savour of compliment at all; and she judged herself guilty of a trespass if she subscribed herself, Your servant, to whom she was not really so.

And for that other temperance in diet, as well as in speech, she was very eminent. A small quantity of meat or drink, and of sleep and ease, sufficed her.

She was most respectful to her superiors, and most courteous and affable towards inferiors; and very cautious lest she should give offence to one or other, either in word or gesture; and as cautious too, lest any of them should take offence at any speech, or look of hers, towards them; "for either way," said she, "in offences given or taken, God is offended." And her humility in begging forgiveness from others was most singular: of late, your ladyship knows, she seldom slept till she had asked forgiveness, as well as blessing, from you: if she had offended you,

she thought your pardon necessary; if not, it was no cumbrance to have supernumerary pardons from you lying by her. But to see this honourable lady begging forgiveness from her inferiors and servants, as she often did, if she had been angry with them, was that which put us all to shame and astonishment.

More than once or twice of late, she brought her gift to the altar, was in her closet upon her knees towards prayer, and there she remembered that her brother might possibly have somewhat against her, for such a word, or such a look, or a neglective silence a little before; and she left her gift at the altar, and went, and was reconciled; asked pardon, and then came and offered. So that her chief care was still to lift up in prayer pure hands, without wrath. If there were any wrath in her against others, or any in others against her, she would have it allayed before she offered her gift of prayer.

And though all these graces and virtues, by God's help, did thus increase in her, yet, a true poverty of spirit increased also in her. The more holy, the more pious she was, the more humbly she walked with God: in her greatest abundance, she complained most of spiritual wants. Sure the bright lustre of her virtue gave her an advantage to espy many corruptions in herself which she could not before; and these she lamented more sadly now than heretofore.

And now, in the very last stage of her Christian race, she grew so exact, that all time seemed tedious to her, which tended not to Heaven. She now resolved to get loose from the multitude of her worldly employments, and provided to remove from her stately mansion, to a little house near adjoining; and in that house and garden, with a book, and a wheel, and a maid or two, to retire herself from worldly business and unnecessary visits, and so

spend her whole time. And she took as great delight in projecting this humiliation and privacy, as others do in being advanced to public honours and state employments.

But now, as she approached the end of her race, the devil brought his strongest batteries and laboured to take this castle by storm; temptations again she had, and those vehement and fierce, to suspect her whole course of life, as so full of weakness at best, and oftentimes so full of gross corruptions; her faith so weak, her repentance so faint, that God would not accept of her; but her shield of faith in Christ's merits soon repelled these darts, and her wonted sanctuary of prayer secured her presently from this storm of temptation.

And in peace and tranquillity of mind, her piety and zeal of justice hurry her to London, in the bitterest season of this winter, to take order for the discharge of some engagements: this she knew was her duty; and that she herself should take that journey, was conceived the necessary means to perform that duty, and therefore she ventures upon it, and leaves the success to God. But alas! madam, though her inward strength increases, her outward strength decays, and her weak consumptive body, by a cold there taken, grows weaker. Yet, thence she came homeward; and at Oxford her cough and cold very much increasing, she with most earnest prayers and holy meditations, which a pious and learned divine suggested to her, prepared herself for death.

After a while, they who were about her fearing the pangs of death to be upon her, began to weep and lament; the whole company grew sad and heavy; she only continued in her former condition, not at all sorrowful, nor affrighted by these messengers of death. Then, the physician coming, and, upon consideration, saying, "Here is no sign of death, nor

" of much danger; by God's help she may recover " again,"—the whole company was very much comforted, and cheered, she only in her former indifferency; no alteration at all could be perceived in her, as if she had been the only party in the chamber unconcerned in it. Neither fear of death could grieve nor trouble her, nor hopes of life and health rejoice her: " I have wholly resigned up myself to " God," said she, " and not mine, but his will be " done, whether in life or death." She was not afraid to live, and still endure the miseries of this life, and ever and anon encounter with Satan too, because she had a powerful God able to uphold her; nor yet afraid to die, and appear at God's judgment-seat, because she had a merciful Redeemer, willing to save her.

They who write of perfection, account it a high degree, to have *Vitam in patientiâ et mortem in voto*, To be content to live, but desirous to die: yet surely, this here, *In æquilibrio ad vitam, et ad mortem*, To be wholly indifferent, and to be most equally inclined to either, to desire nothing, to fear nothing, but wholly to resign ourselves to God, accounting that to be the best, whatsoever it is, which he pleases to send; this, this is to be strong in Christ. And this in our most pious lady was a very near approach unto perfection.

It was related for a very great virtue in St. Cyprian, that *Maluit obsequi præceptis Christi, quàm vel sic coronari*, He had rather live and obey God, than die and reign in glory. But this, to have no propension at all more to one than to the other, to be wholly indifferent, to work on still in God's vineyard, or to be called up to Heaven, to receive pay, this may be a greater virtue. And this perfect indifference to do or suffer God's will, in life or death, appearing in this servant of God, was such an act of self-denial, which they who observed it

in her, could not but set a special character upon, most worthy to be commended to your ladyship.

Thus she was brought from Oxford home. And now, being far spent and near her end, she could speak little, yet expressed a great deal of thankfulness to God, who had brought her safe to die in her own house, among her dearest friends. And there she shewed those friends a rare pattern of patience in the extremity of her sickness.

But the tranquillity of mind which she had in these her last days, was most observable; that the devil, who had so often perplexed her with violent temptations, should now leave her to rest and ease. She was wont to fear his most violent assaults on her death-bed, as his practice commonly is. But now, God, it seems, had chained him up, and enabled her by his grace to tread Satan under her feet. Not a word of complaint, nor the least disturbance or disquiet, to be perceived by her; which is a sufficient argument to us, who knew how open a breast she had to reveal any thing in that kind, especially to divines, whereof she had now store about her, of her exceeding great quietness and peace. And this tranquillity of mind more clearly now appearing at her death, than ordinarily in the time of her health, is a great evidence to me, of God's most tender mercy and love towards her, and of some good assurance in her, of her salvation.

This quiet gave her leave, though now very faint and weak, to be most vigorous, and most instant in prayers. She called for other help very faintly, but for prayers, most heartily and often, in those few hours she lived at home; and after the office of the morning was performed, she gave strict charge, that every one of her family, who could be spared from her, should go to church and pray for her. And

then, in a word of exhortation to them who stayed by her, saying, "Fear God, fear God," she most sweetly spent her breath; and so most comfortably yielded up her spirit to him who made it; and was, we doubt not, admitted into heaven, into the number of saints of God, there to reign in the glory of God for evermore.

Your servant in Christ Jesus,

April 15, 1647.

I. D.

LADY HALKET.

ANNA MURRAY was born in London the 4th of January 1622. Her father, Mr. Robert Murray, was descended from the Earl of Tullibardine's family; her mother, Jane Drummond, from the Earl of Perth's; two ancient and honourable families in Scotland. Mr. Robert Murray was a gentleman so well accomplished, that King James VI. made choice of him to be preceptor to his second son, afterwards King Charles I. King Charles made him provost of Eton College; a place which he enjoyed only a short time, being soon removed by death.

Mr. and Mrs. Murray had by marriage two sons and two daughters, on whom every pains was taken, to render them qualified for the highest places of trust in the nation, and the society of the most accomplished persons. But, while her daughters were taught French, music, dancing, and all kinds of needle-work, Mrs. Murray did not, like too many mothers, neglect matters of greater importance. Her chief care was to instruct them in the principles and practice of religion, teaching them to begin and end every day with prayer, and reading a portion of Scripture in order, and duly to attend the church, backing all her instructions with her own pious example.

Anna, the subject of this Memoir, early discovered a ready disposition to receive instructions, and extraordinary sagacity and seriousness of temper. When she became old enough to walk alone, and play with other children, she did not follow the ill example she saw among some of them, but did then shew an abhorrence of evil; for which afterwards she blessed God.

If at any time she was crossed by the woman that

attended her, and began to cry, if the Bible was given her to read, she became instantly quiet. This she calls an early presage of the comfort and repose which her soul found in her after-troubles by meditating on the blessed word.

If her mother went abroad, where she was desirous to go with her, she never cried when not allowed to go, but quietly contented herself, by considering, that if she had been permitted, she might have said or done something or other, for which she might be chid at her return; thinking with herself, that if she wanted the pleasure she desired, she was free also of the trouble she feared. She so used herself to this way of pondering things, that what she most earnestly desired became indifferent to her; and she observed, that she more readily obtained her desire in any thing about which she was thus indifferent, than in what she was most eager upon. She was most exact in her obedience to her mother, so that she could not remember that she had made one visit to the nearest neighbour, or gone any where abroad, without her allowance.

She afterwards, reflecting on such like passages of her childhood, says: "By these I find how early "thou, O Lord! didst prevent me by sowing the "seeds of grace in my heart; though, alas! it hath "since been overgrown by the corruption of my "nature: O my God, weed it up, that the seed thou "hast sown may fructify and increase, to bring glory "to thee, and joy to myself, and profit to others."

Nor was feebleness of frame the occasion of such a sedate and serious turn; for the God of providence had endued her with a comely, well-proportioned, healthful, and sprightly body; a solid, quick, and penetrating judgment; an ingenious and lively fancy; a faithful and tenacious memory; lively and regular affections: which good temperature of body and mind made her capable of the most excellent improvements; and neither her own care and diligence,

nor the Divine grace, which always assists human industry, were wanting to her attaining them.

She began the second period of her life, her youth, with a personal dedication of herself to God, renewing and confirming her baptismal vows. This she frequently reiterated, but more solemnly every year, on her birth-day, performing it usually in this manner: 1. By a diligent review of her former life. 2. A penitent confession of her sins. 3. A thankful acknowledgment of received mercies. 4. Sincere purposes and resolutions of living more exactly. And finally, earnestly imploring the Divine mercy and grace. As the devoted servant of God, she applied herself to know his will: the reading of the Scriptures had been her enjoined task in her childhood, but now it became her choice and delight. She went completely through these sacred oracles once every year, in the regular course of reading them, besides her frequent occasional converse with them. Not contenting herself with the letter, she endeavoured, by frequent and serious meditation, to find and feel the spirit and life, the transforming and renewing virtue of that quickening word. In this exercise, she seems to have been a great proficient, her meditations (whereof she left many volumes) being full of elevated thoughts, and lively spiritual affections.

From the example of a devout lady, she began, when young, to observe stated days of fasting; and as she became better acquainted with this duty, she found it a great help to prayer and humiliation, and felt by it much inward refreshment.

She usually did partake of the Lord's Supper four times in the year; on which occasions especially, she was very exact in taking a more particular review of her life, endeavouring by serious repentance to have her past sins cancelled, and by new bonds and resolutions, to have her soul fortified against after-temptations. But this great and useful duty of self-

examining was not reserved only for these solemn occasions; she very wisely kept short accounts, by frequent casting them up; and it was of great advantage to her in this performance, that from her younger years she had kept a register of the most remarkable occurrences of her life, especially her failings, mercies, and resolutions. She was also careful to make observations of the various and most remarkable dispensations of Providence to herself or others; of the customs and conduct of the world, and of the temptations and trials incident to every state of life; and from these she drew such just inferences, formed such wise resolutions, and imprinted on herself such excellent maxims and rules, as served very much to fortify her mind, and direct her conduct through the various accidents of her life, both prosperous and adverse.

Her charitable disposition made her from her younger years apply herself to the study of physic, and to prepare such medicines and drugs as might be helpful in common and ordinary diseases, and proper for hurts, bruises, and sores. In this she became very famous and helpful to many, both poor and rich, though it was chiefly with respect to the poor that she undertook that practice.

And now what can be expected, but that such rare accomplishments of body and mind should attract the eyes and hearts of all, to love and honour her? And, indeed, the world was so just as to observe and highly commend her virtue; and as yet, calumny and malice had not the confidence to throw the least blot upon the good character which she universally obtained. But how little reason is there to glory in the brightest accomplishments, or to become vain of the most renowned fame, or secure in the confidence of the greatest virtues! Eminent virtues are ordinarily designed for eminent trials; and the best fortified minds have enough to do with all their forces, when assaulted with the vanities and allure-

ments, or with the difficulties and misfortunes, and the various trials and temptations, which surround them in this state of probation. This excellent lady had scarce well appeared on the stage of the world, in a public place and critical age, when she found exercise enough for her virtue, and almost all sorts of trials, to prove the constancy of her mind; being tossed, as it were, between waves, and pursued with a constant series of difficulties and incumbrances for the space of fourteen years, both in England and Holland, till at length, though once shipwrecked and bereaved of all comforts, (except her virtue and integrity,) she arrived at some settled state.

There were several proposals of marriage made, which came all to no effect: in those she met either with levity and inconstancy, or with disagreeableness of temper, or else with opposition of parents. The former gave her no disquiet, for whoever were unworthy of her love, were also unworthy of her concern; but the last gave her some trouble, for, as she was unalterably resolved never to marry any without consent of parents, counting it the highest act of ingratitude and disobedience in children, so, she could not submit to have a husband imposed upon her, judging that union very uncomfortable and insecure which was not knit by free, unforced, and real affection. This occasioned to her for some time the displeasure of her mother, which was very uneasy to her; but, by her patience and dutiful behaviour, proved at length a mean to increase and confirm her interest in her mother's affection; who dying, left her 2000*l.* on a bond of the Earl of Kinnoull, as a mark of her tender regard, and in return for all the attention to her in sickness, and administering to her bodily and spiritual necessities.

After her mother's death, considering that now she wanted an eye which used to be watchful over her, she resolved to walk more circumspectly; and not trusting her own resolutions, she very devoutly,

in the language of a child and an heir of heaven, gave up herself to the conduct and guidance of God, in a style which breathed a spirit of acquiescence in Divine Providence: "Blessed God, as thou hast "hitherto directed me, be thou still, I humbly pray "thee, a guide to my youth; and though there be "none now on earth to whom I can address myself "with that confidence as I did formerly to my "mother, yet, thou art pleased to give me leave to "call thee Father; and to thy throne of grace will "I direct my supplications. Hear me, I beseech "thee, and grant my requests: be pleased to give "me the will and power to love and fear thee as "I ought: give me modesty and temperance in all "my words and actions, that wherever I live, or "whatever I do, I may not give occasion to others "to judge uncharitably, or bring a reproach upon "myself: that I may, as much as possible, live "peaceably with all, without quarrel or dissension: "that if it be thy pleasure to continue me in "this single life, I may so live as that I may be a "good example to others; but if thou pleasest to "have me change my condition, then I beseech thee "direct me to such a husband as may 'improve my "faith, my love, and fear of thee.' I desire nothing "in this particular but the fulfilling of thy will, and "that I may shew myself obedient to thy law, which "thou hast commanded. Many are the troubles of "thy servants, but thou deliverest them out of them "all; therefore on thee will I put my assurance. O "leave me not to myself, but whatsoever ill I see in "others, give me grace to avoid, and what I see "good, to imitate; so shall I walk uprightly all my "days, and when death comes, shall sleep securely "in the grave." She had also this pious ejaculation: "My God, thou hast from all eternity decreed the "event of all things, and nothing can change or "resist thy will: direct me in that way which is "most pleasing unto thee, and let it ever be so to

" me. Give me, I beseech thee, patience, tempe-
" rance, and discretion, which may prove fences to
" a virtuous and godly life."

Miss Anna Murray was invited by her eldest brother and his lady to live with them, where she staid about a year; and from that time she begins the date of her greatest afflictions: for, though she had many serious reflections on what she might suffer, if not circumspect, and had thereupon formed resolutions to avoid all converse that might be prejudicial to her in any respect, yet, she found at last the unsteadfastness of her own resolutions, and what snares may be in that way wherein none are feared.

After a great variety of personal and relative trials, Miss Murray received the addresses of Sir James Halket, who came to London with a design to accomplish his marriage. But first she set a day apart, solemnly, by fasting and prayer, to beg God's direction in an affair of so great importance, performing this devotion with an entire resignation of herself to God, and a firm resolution to be content, however it pleased him to dispose of her; begging, that he would make her ways plain, and her paths righteous, in his sight. After this, with a more free and cheerful mind, she followed the conduct of Divine Providence; and upon the Lord's-day, March 2, 1656, she was married to Sir James, in her brother Newton's closet, by Mr. Gaile, chaplain to the Countess of Devonshire, whom they had brought from London to Charlton for that end. After a few days, they set out for Scotland.

There could be none happier than she was in a wise and affectionate husband; for whom, the longer she knew him, she had the greater reason to bless God: and what he had proposed to himself, he found, and enjoyed greater satisfaction and content in her virtue and piety, than all worldly advantages could have afforded. There was an entire union of

heart, and harmony of temper, and a tender sympathy, a prudent and affectionate bearing with and correcting of one another's infirmities. If he was at any time out of humour, or inclined to melancholy by any cross accident, she had an excellent dexterity to dispel the cloud and cheer him up: and if warmth of temper (which was her greatest foible) did at any time transport her to do any thing unbecoming her duty towards him, he by meekness of wisdom gently allayed it. That which was the firm bond of their concord and mutual comfort, was a sincere, religious disposition, which they cherished and increased in one another.

Before the birth of her first child, being apprehensive that she might die in child-bed, she wrote that which she calls, "The Mother's Will to the "Unborn Child;" containing excellent instructions. She solemnly devoted to God every child at its birth; and after her recovery, her first work was to record the mercy of God, with thankful acknowledgments; on which occasions we have very proper meditations, upon Psalm lvi. 12, 13. and on Psalm xxxiv. 1, 2, 3, 4.

Though her married state was the only period of her life in which she enjoyed some worldly comforts, yet, she found it intermixed with many troubles, which kept her virtues in constant exercise, and preserved her soul from being corrupted with earthly delights. Through the whole course of her life, she found Solomon's observation verified, Eccl. vii. 14. that God sets prosperity and adversity the one over against the other. And in innumerable instances, she observes, that she never received any comfort or blessing without some ingredient of trouble, either with it, or soon after it, to keep her humble; nor any cross dispensation which was not accompanied with some alleviating circumstances to support her.

The death of all her children save one, and of her nephew Mr. Newton, a very hopeful youth, the only son of Sir Henry and her sister, who died at Not-

tingham in their return from expressing their kindness to her, were sad strokes, besides many other afflictions, and great trials of her patience and submission. Her devout temper was discovered in the pious and pertinent meditations and reflections which she penned on these sad occasions.

But the saddest and heaviest of all shortly followed; for Sir James fell into a languishing distemper, from which, though the physicians apprehended no danger, yet he did not expect to recover; and having some time before ordered his affairs, securing his lady in her jointure, and her son Robert in a considerable patrimony, he applied himself wholly to prepare for death, which he encountered with great composure of mind and Christian courage. Upon the 24th of September, 1670, he gently breathed out his soul to God who gave it; his two eldest sons being then in France. His character as a Christian, a gentleman, and the chief of that name in Scotland, were such as to secure the esteem of all who knew him.

His sorrowful lady had performed all the offices of a dutiful wife, in her constant care and attendance; he being ever best pleased with what she did unto him; and though she was of a tender and weak constitution, she was wonderfully assisted to endure the greatest fatigue. The first time she went to bed after her husband's death, she awakened out of sleep with these words in her mouth, "A widow indeed!" Which made such an impression upon her, that she could not be satisfied till she had found the place where they are written, (1 Tim. v. 3, 5.) She fixed her thoughts on the characters there given of a widow indeed, resolving to make them her example. Finding that one among them is, to wash the saints' feet, and seeing neither the climate nor custom of the country required the literal performance of that duty, she resolved to obey it, by being ready and willing to do the meanest offices that may be in any way helpful

to such; and seeing that the best, through infirmity and the corruption of the world, are subject to sullyings, she would wipe them off as much as she could.

She applied herself to look over the promises which are made to the widow and fatherless, that they might be her support; as also to search what were the peculiar duties required of one in her circumstances, as a Christian, as a widow, and as a mother. As a Christian, she resolved to learn that first lesson, to be meek and lowly in heart, and set always before her for her study and practice, that comprehensive rule of Christianity, Phil. iv. 8. As a mother, she pitched on the example of Lois and Eunice, 2 Tim. i. 5. and Chron. iii. 14. and from Prov. xii. 6, 9, 15, &c. She found her work chiefly lay in instruction, correction, and example. As a widow, she fixed on that fore-mentioned passage, 1 Tim. v. 2, 5, 10. for her rule, and chose Anna for her example; of whom it is recorded, Luke, xi. 26, 27. "That she departed not from the temple, but "served God with fasting and prayers night and "day." She considered with herself, that God was pleased in a peculiar manner to shew his regard and compassion to the sad and solitary condition of widows, making it a principal part of pure religion to visit the fatherless and widows in their affliction: she thought, therefore, that in gratitude they ought to be singular in their devotion to God, and in zeal for his honour and glory.

She had marked from De Sales, in his instructions to widows, "That to love the husband, being alive, "is ordinary among women, but to love him so well "after his death as to hear of no other, is a love that "appertaineth to true widows; that the virtues "proper to holy widows are, perfect modesty, re-"nouncing all honours and precedency in meetings, "titles, and all sorts of vanities; serving the poor "and sick, comforting the afflicted, instructing

" young maids in devotion, and making themselves " a pattern of all virtue to young women; that clean- " liness and plainness should be the ornaments of " their apparel, humility and charity the two orna- " ments of their actions, sincerity and mildness the " two ornaments of their eyes, and Jesus Christ " crucified, the only love of their hearts." Since God was pleased to bring her to the state of widow-hood, she firmly resolved to continue in it all her life, and earnestly begged grace and assistance from God to confirm her in this resolution.

She set apart every Saturday (being the day of her husband's death) for a day of retirement and devotion, and to be employed in examining and reviewing the past week, in acts of charity and mercy, and particularly in preparing herself for death. She solemnly engaged herself in these following resolutions: That, with God's assistance, she would spend the remainder of her days as much as she could like a widow indeed: That she would be a careful and affectionate mother to her child, and ever respectful to all the relations of her dear husband: That, if the Lord would bless her, so as peaceably to enjoy what was left her by her husband, or if ever she recovered her patrimony, she would thus dispose of it; the tenth of all should be laid by for charitable uses, and the other nine parts should be (as proportionably as she could) divided for necessary uses, paying her debts, and increasing her son's patrimony. And for advancing her son in all virtue and goodness, she applied herself to draw up instructions which might be of use to him, not only in his younger years, but for the right conduct of his whole life.

Her son having ended his course at the University, returned safely, with a good testimony from his regent, for which she thankfully acknowledged God's mercy. And being informed that the church of St. Leonard wanted a communion-cup, she caused one

to be made of very good workmanship, weighing 31 ounces 14 drachms, and it was sent to Dr. Skeene, then provost of the Old College, who had been her son's regent.

She was very much concerned that her son might not pass his time unprofitably. She sent him for some time to Edinburgh to be acquainted with the forms of law, and then to Leyden to study the law. But being there seized with an ague, he was obliged to return; and in a short time she found his mind wholly alienated from study, and inclined to the military profession; and finding that nothing would divert him from it, she was at length forced to yield, and allow him to follow his genius. He soon received a captain's commission in D's regiment. She parted with him, recommending him to the Divine grace and protection, enjoining him, with all earnest affection, to remember the instructions she had given him, and to live answerably to them; that he would guard against the snares and temptations which that course of life exposed him to; of which she was much more apprehensive than of any bodily dangers he might incur. She knew there had been, and still were, some devout soldiers, and wished he might make them his patterns.

In the year 1683, her difficulties were so pressing, that she resolved to break up her house, and retire to England, where she proposed to live upon what hitherto she had practised in charity; hoping, through God's blessing, to make as much at rich folks' hands, as might not only be subsistence to herself, but also enable her in some measure to continue her charitably serving the poor, and in the meantime let her jointure go to pay off debts. In the multitude of these her thoughts, she made frequent and fervent application to God for counsel and direction, and his comforts did delight her soul. She was as much revived by that passage, Psalm xxxvii. 3, " Trust in the Lord and do good, so shalt

"thou dwell in the land, and verily thou shalt be "fed;" as if, by an audible voice, it had been particularly directed to her from heaven. She believed, and found an accomplishment; for it pleased God to open her a way she never dreamed of, by which she was in a short time much eased of her incumbrances; which was, that many persons of quality, and others, sent their children to her care, partly from respect to her, and partly for the conveniency of their education at school, so that in a short time her family increased: upon which she reflects on that of Psalm lxviii. 6, "God setteth the solitary in families." About eighteen months before, she was thinking of breaking up her family; and now it was increased with the heirs and children of eight several families, all of them motherless, save one, who was fatherless. She knew it was one part of a widow's office to bring up children; and she earnestly prays to be assisted in a motherly care of them, and in using all proper methods to excite in them holy desires to become the children of God, and to behave as such in all their words and actions.

About the middle of March, 1699, she became feverish and much troubled with rheum, which she presently took to be the harbinger of death, and daily found its approaches in the decay of her strength and vital spirits. But while the outward man perished, the inward man was renewed day by day, the God of hope filling her with all joy and peace in believing; for she knew in whom she believed, and was persuaded that he was able to keep that which she had committed to him against that day.

Some days before her death, she felt most sharp and piercing pains, such as she then thought were more violent than any she had felt in her whole life, under which she shewed admirable patience and submission. After these had vanquished all the remaining forces of nature, and had brought her so low, that oftentimes life was scarce discernible in her, she

little more conversed with any but God, and was seldom heard but in her pious ejaculations, which were frequently vented with all the effort that her weak state was capable of. She was duly attended by the Lady Pitfirren and her daughters; and on Saturday, the 22d of April, 1699, between seven and eight o'clock at night, she finished her warfare, and entered into the joy of her Lord. The day which for twenty-nine years preceding she had set apart for abstinence, meditation, and preparation for death, on which she wished, if it might so please God, to die, and about the same time on which she used on these days to take refreshments to her body, her soul was called to the heavenly supper, and began its everlasting Sabbath of rest. Her body was, on the 24th, honourably convoyed and laid in the same grave in which her husband Sir James had been laid.

She was a person of great knowledge, having searched for it as for hid treasure, especially in those inexhaustible mines of the Divine oracles, where the most excellent knowledge is found. She was so well acquainted with these sacred books, by long and frequent converse, that she was able readily to urge any point of faith or duty of Christian practice from the most pertinent passages. She had digested all her knowledge into a solid principle of true wisdom, for regulating her own life and edifying others.

Her piety had nothing of moroseness or affectation, but was free and ingenuous, as if natural, full of sweetness and gentleness, which made it amiable and impressive. Her gravity and seriousness had a grace and air so taking and agreeable, as begot both reverence and love. Her frowns and severest reproofs were mixed with tenderness, good-will, and kindness. Though passion was her predominant infirmity, she had so far overcome it, that it seldom did transport her: if at any time it did, she severely censured herself. Whenever her passion began to arise, she usually stopped the eruption of it, by reflecting on

the parable of the ten thousand talents and hundred pence. She considered also that the best have their failings, and the worst may have some good things in them.

She much delighted in God's house, and the public worship, and was a conscientious observer of the Lord's-day; and had made this remark, that according to her frame and temper that day, such was her disposition the week following.

She was careful that all her family served the Lord; and when she wanted a chaplain, performed the offices of evening and morning worship herself, enjoining them private devotion; and to such as needed, she composed forms of prayer for their use.

She was very moderate in her sentiments about disputable points, sadly regretting the divisions and animosities occasioned among Christians by them. Though she heartily approved the doctrine and worship of the Church of England, in which she blessed God that she had been initiated and educated, yet she complied with the customs and forms of the Church of Scotland, the country where God had cast her lot, finding the essentials of religion the same in both.

She divided the twenty-four hours into three parts, allotting five for devotion, ten for necessary refreshment, nine for business. Her hours of devotion were from five to seven in the morning, from one in the afternoon to two, from six to seven in the evening, and from nine to ten. This order she carefully observed; and if at any time she was diverted from observing the hours of devotion, she made it up from the other divisions. Yet, she did not confine her devotion to these stated hours, but all the day long, however employed, she endeavoured to keep up a spiritual frame; and in the night-time when she did awake, she was still with God, and had then her meditations, her songs, and prayers.

She was ever employed either in doing or reaping

good. In the summer season, she vied with the bee or ant in gathering herbs, flowers, worms, snails, &c. for the still or limbeck, for the mortar or boiling-pan, &c.; and was ordinarily then in a dress fitted for her still-house, making preparations of extracted waters, spirits, ointments, conserves, salves, powders, &c. which she ministered every Wednesday to a multitude of poor infirm persons, besides what she daily sent abroad to persons of all ranks, who consulted her in their maladies.

She was swift to hear, slow to speak; and when she spoke, it was with grace, ever projecting to make others better by her converse, yet, managing it in such an humble manner as if she designed rather to receive than to give instruction. She had a singular dexterity to divert and shuffle out unprofitable tattling, and introduce serious discourse; which if she could not effect, she would then pleasantly converse with God and her own soul, in the midst of company, without discovering herself, or disturbing them.

She was equally eminent both for the contemplative, active, or practical part of Christianity: contemplation had so spiritualized her mind, that almost every object suggested pious thoughts to her. For instance; one very stormy day, sitting alone in an arbour, at Charleton, where the trees round about her cracked with the violence of the roaring wind, though she heard the noise and saw the effects of the storm, yet, she enjoyed as serene a calm as if no storm had been in the air: upon which she reflected on the great peace and tranquillity of a good conscience, and the safety and security of being under the shadow of the Almighty. Psalm xlvi. 1, and xci. 1.

Observing a sheep feeding pleasantly among thorns, at a distance from the flock, she thought it an emblem of her own state; a stranger in a strange land, far from her nearest relatives, encompassed with difficulties, yet through the mercy of God finding a

pleasant pasture, and enjoying a cheerful and undisturbed mind.

Observing the long twigs of honey-suckle look withered-like, and yet at the top flourish with leaves and flowers, it raised her thoughts to admire the grace of God, which can put life in a withered stock, and make it flourish.

Beating sugar, her reflection was, How happy I, if the many strokes I have met with did refine me, subdue every gross part, and make me wholly fit for my master's use!

Looking on a map, which she used as a screen, and observing many cross lines; if, thought she, the geographer had such skill to make all those cross lines concur to discover the usefulness of his art for the help and direction of navigators, how much more can the great Maker of the universe order all the most cross dispensations to be useful for our direction in our Christian journey! &c.

Observing the bees sucking and working upon the flowers which grew at her husband's grave, her thoughts suggested to her, in imitation of them, to draw instruction from that monument of mortality.

Looking on her own picture drawn at large, with her sister, as two shepherdesses, the posture in which she found herself drawn, leaning on a rock, and carelessly stretching forth her hand to a stream of water which, gushing out of a grot, fell on her hand, and immediately fell off; this represented to her the hieroglyphic of her life. She had found earthly comforts unstable as water, and therefore not much to be regarded, but to be let come and go without concern; and her only support under all the varieties of troubles and disengagements, had been, her leaning on that Rock of ages, whence she had sucked honey and oil to sweeten all cross dispensations. She added, "The Lord liveth, and blessed be my rock, and ex-"alted be the God of the rock of my salvation!" 2 Sam. xxii. 47.

MRS. CATHERINE CLARKE,

WIFE OF THE REV. SAMUEL CLARKE.

CATHERINE OVERTON was born at Bedworth, in the county of Warwick, four miles from Coventry, February 25, 1602, of religious parents. Her father was Mr. Valentine Overton, Rector of Bedworth, where he lived a constant and diligent preacher of God's holy word till he was almost 82 years of age. Her mother's maiden name was Isaverton: she was a most excellent woman, who took the whole burthen of family affairs, both within and without doors, from off her husband, that he might with the more freedom attend his holy calling.

It pleased God early to implant in her heart the seeds of grace, which first discovered themselves when she was about fifteen years old. The discoveries to which she was at that time led, of the corruption of her nature, made such a deep impression upon her tender mind, that whereas she was naturally of a cheerful, sanguine constitution, she now became serious and somewhat melancholy. Hereupon Satan, that old serpent and enemy of our souls, assaulted her with many and various temptations, whereby he sought to quench these heavenly sparks. But, by frequent reading the sacred Scriptures, diligent attending to the word preached, and secret prayer, it pleased the all-wise God to support and strengthen her against him and all his devices. These conflicts continued the longer, because she had none to whom she durst unbosom herself, and make her case known.

When she was about seventeen years old, she was sent by her parents to Siwell, in Northamptonshire, to wait upon a young lady who was somewhat

related to her. But this kind of life was so tedious and irksome to her, that, at the end of six months, she prevailed with her parents to send for her home again. Hear the narrative of it in her own words, as they were found written in her cabinet after her decease. "When," saith she, "I was but young, "my father being at prayers in his family, I many "times found such sweetness, and was so affected "therewith, that I could not but wish that my heart "might oftener be in such a frame. But childhood, "and the vanities thereof, soon cooled these heavenly "sparks. But my father caused me to write ser- "mons, and to repeat the same; as also to learn "Mr. Perkins's Catechism, which I often repeated "to myself when I was alone; and therein especially "I took notice of those places wherein he had set "down the signs and marks of a strong and weak "faith, being convinced in my conscience that with- "out faith I could not be saved, and that every faith "would not serve to bring me to heaven.

"Hereupon I fell to examination of myself; and "though I could not find the marks of a strong, yet, "through God's mercy, I found the marks of a true, "though weak faith, which was some comfort and "support to me. And that God which began this "good work in me, was pleased to quicken and stir "me up to a diligent use of such means as himself "had ordained and appointed for the increase thereof, "as hearing the word preached, receiving the Sacra- "ment of the Lord's Supper, and use of other private "duties.

"But when I was about seventeen years old, my "parents sent me to wait upon a young gentlewoman "in Northamptonshire, the only daughter of Sir "W. W.; at which time, being sent so far from my "near and dear relations, and meeting with some "other discouragements in the family, through want "of the means of grace which I formerly enjoyed, I "grew very melancholy. I began also to have great

"workings of conscience in me; and Satan, that "deadly enemy to the health and welfare of our "souls, who like a roaring lion walks about continu- "ally, seeking whom he may devour, took his advan- "tage, through my ignorance of his devices, to raise "up fears, doubts, and terrors of conscience in me, "by reason of my manifold sins, and for walking so "unworthy of God's mercies whilst I did enjoy them, "and for being so unfruitful under the means of "grace, and so unable to obey God, and to keep his "commandments; and by reason hereof I had no "peace nor rest in my soul, night nor day, but was "persuaded that all the threatenings contained in "the book of God against wicked and ungodly men "did belong unto me, and were my portion, as being "one of them against whom they were denounced; "insomuch that when I took up the Bible to read "therein, it was accompanied with much fear and "trembling; yet, being convinced that it was my "duty frequently to read God's word, I durst not "omit or neglect it.

"Thus I continued a great while, bearing the bur- "den of grievous temptations and inward afflictions "of conscience; yet durst I not open the wound, "nor reveal my condition to any, as thinking and "judging my condition and case to be like nobody's "else. But God, who is rich and infinite in mercy, "and Jesus Christ, who bought his elect at so dear "a rate, would not suffer any of his to be lost; and "therefore he was graciously pleased to preserve, "strengthen, and uphold me by his own power from "sinking into hell through despair, and from running "out of my wits. Thus, by reason of my continual "grief and anguish of heart night and day, I was so "weakened and changed within the compass of "these six months, that when I came home my dear "parents scarce knew me."

Some years after her return, she, for the most part, continued in her father's family, where, by a diligent

and conscientious use of the means, both public and private, she did thrive and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, as she increased and grew in days and years.

On February 2, 1625, (the same day on which King Charles the First was crowned), she was, with the consent of parents on both sides, married to Mr. S. Clarke, at that time minister at Shotwick, four miles beyond West Chester; who looked upon this match as the greatest outward temporal blessing that ever God bestowed upon him; whereby he could experimentally say, "that a prudent wife is the gift "of God," and that in the possession of her he enjoyed more mercies than he could well enumerate. But we must descend to particulars, and proceed to notice some of those virtues and graces wherewith God had beautified and adorned her soul.

Her piety was signal and exemplary. She was a constant and diligent attendant upon the public ministry of God's holy word; and when she lived where she had the opportunity of hearing lectures in the week day, she made choice to attend upon those who were most plain, practical, and powerful preachers; and when days of humiliation or thanksgiving came, she never failed to make one among God's people in the celebration of them. The Lord's-days she carefully sanctified, both in public and in private, rising earlier upon them than upon others, especially when she had many young children about her, that so she might have opportunity as well for secret as for family duties, before she was called away to the public. She was, like David's door-keeper, one of the first in and last out of God's house. Her constant posture at prayer was kneeling, thinking that she could not be too humble before God. Her usual manner was to write sermons, to prevent drowsiness and distractions, and to help memory. Of these she hath left many volumes; and her practice was to make good use of them, by frequent

reading and meditating upon them; and if at any time she was cast into such places and company as were a hinderance to her in the strict sanctification of this holy day, it was a grief and burden to her.

There was no day that passed over her head, except sickness or some other unavoidable necessity prevented, wherein she did not read some portions of the Sacred Scriptures, both in the Old and New Testament, and of the Psalms; and in reading, she took special notice of such passages as most concerned herself. She was frequent and constant in secret prayer and meditation. She also read much in other good books, especially in the works of those eminent and excellent divines, Mr. Ambrose and Mr. Reyner; and in reading of them, she used to transcribe such passages as most warmed her heart.

She never neglected any opportunity of receiving the Sacrament of the Lord's Supper, and before her coming to it, was very strict and serious in the duty of self-examination; and for her furtherance therein, at such times, she read some of those books that treated upon that subject. The fruits of her holiness manifested themselves in the exercise of those graces which God required of her. She was not a nominal, but a real Christian; a true Israelite, in whom was no guile. Her endeavour was to yield universal, constant, cheerful, and sincere obedience to all God's commandments, and wherein she failed and came short, it was her grief and burden. Her meditations upon what she heard and read were frequent; and her heart having "endited a good matter, her tongue "was as the pen of a ready writer," taking opportunities to speak to the edification of those with whom she conversed.

She filled up every relation with the exercise of such graces and duties as were suitable thereto; knowing that where relative duties are neglected, and not made conscience of, there also our pretended religion is in vain. As a wife, she was singular and

very exemplary in that reverence and obedience which she yielded to her husband, both in words and deeds. In his absence, she would pray with her family morning and evening: the like she would do in his presence, in case of his sickness and inability to perform the duty himself. In that case, she was also a tender and diligent nurse about him, skilful and careful in making him broths and what else was needful for him. If at any time she saw him in passion, with sweet and gentle words she would mollify and moderate it. She was often a spur, but never a bridle to him in those things which were good. She was always well pleased with such habitations as, in their many removes, he provided for her; and with such apparel and diet as his means, which were sometimes short, would allow. She never murmured at any of those dispensations which God's all-wise providence carved out to them.

As a mother to her children, whereof God gave her nine, four sons and five daughters, she was most exemplary, nursing them all herself. She loved them dearly without fondness; was careful to give them nurture as well as nourishment, not sparing the rod when there was just occasion; and as soon as they were capable, she was vigilant and diligent to season their tender years with grace and virtue, by instilling into them the first grounds and principles of religion: and as they grew up, she did more freely discover her tender affection to them, by instruction, advice, and good counsel, as there was occasion; and when they were disposed of abroad, by her gracious letters, and hearty instructions at their meetings, she laboured to build them up in grace and godliness. And God was pleased to let her see, to her great joy and comfort, the fruit of her prayers, and pains in keeping them from scandalous courses, and in working grace in most of their hearts.

As a mistress, she was careful, as far as she could,

to bring such as were religious, at least seemingly so, into her family; and having occasion to be much in their company, she would take all occasions and opportunities to manifest her love and care of their souls, by frequently dropping in good counsel and wholesome instructions, by catechising, inquiring what they remembered of the sermons they heard, reading her notes to them, encouraging them in what was good, and with the spirit of meekness blaming them for what was evil: and, for housewifery and household affairs, she instructed their ignorance, commended and encouraged what they did well; and herself being of an active disposition, and having her hand in most businesses, set them a pattern and gave them an example how to order the same. She was careful, so far as possibly she could, to prevent all spoil, and to see that they did not eat the bread of idleness.

Towards her friends, and her own and her husband's relations, she was courteous and amiable in her deportment, free and hearty in their entertainment. She would have plenty without want, and competency without superfluity; and all so neatly and well ordered, that none who came to her table, whereof some were persons of honour and quality, but commended her cookery, and were well pleased with their entertainment.

In her household furniture she loved not to want, nor desired more than was needful. It was, though not costly, yet cleanly, and she was frequent in repairing and mending decays and what was amiss. For her apparel, she was never willing to have that which was costly for the matter, or showy for the manner; rather under than above her rank. For the fashion of it, it was grave and exemplary, without levity. She followed Peter's directions which he gave to Christian women in his time, 1 Peter, iii. 3, &c. "whose adorning, let it not be that outward "adorning of plaiting the hair, and of wearing of gold,

" or of putting on of apparel; but let it be the " hidden man of the heart, in that which is not " corruptible, even the ornament of a meek and " quiet spirit, which is in the sight of God of great " price. For after this manner, in old time, the holy " women who trusted in God adorned themselves, " being in subjection unto their own husbands."

She was very charitable to the poor wherever she lived, according to that estate wherewith God had intrusted her. She was ready to relieve such as were objects of charity with meat or drink, and to lend them money, and to minister some physical things, whereof her closet was never empty, according as their necessities required. She had a very tender heart, and truly sympathized with the church and people of God, whether at home or abroad, in all their sufferings, and rejoiced in their prosperity.

Her humility was not inferior to her other graces. She had always a very low esteem of herself, and was ready to prefer others before herself, and would not take it ill when her inferiors were set above her. She well remembered the Apostle Peter's charge: " All of you be subject one to another, and be " clothed with humility. For God resisteth the " proud, and giveth grace to the humble." And that of St. Paul, Rom. xii. 10. " In honour pre- " ferring one another."

Her love to God, to his ordinances, and to his children, was hearty and without dissimulation. " She abhorred that which was evil, and clave to " that which was good." She was of so sweet and meek a disposition, that she never used to speak evil of any, but was ever prone to forgive and forget wrongs.

She was very prudent in managing her household affairs to the best advantage. She would have divers dishes of meat with little cost, yet so dressed and ordered as made them grateful and pleasing to all. She was careful to see that nothing was lost or

spoiled. By her wise and frugal managing her household, though her husband had never much coming in, yet at the year's end he could always save something: so that "her price to him was far "above rubies. His heart trusted in her: for she "did him good, and not evil, all the days of her "life." Prov. xxxi. 10, 11, 12.

In her younger days she was healthful, of a cheerful and active spirit, and abhorring idleness. In her old age, though she was infirm, yet, whilst she could stand, she would be about one kind of work or other. She bore her weakness and afflictions with much patience and holy submission to the will and good pleasure of God. She was so uniform in the frame of her spirit, and so maintained her peace with God through her holy and humble walking, that when death, many times in her sickness, threatened to seize upon her, she feared it not, as knowing that it would be gain and advantage to her. Concerning which, hear what she herself left in writing, which was found after her decease.

"In my younger days, my spiritual afflictions and "inward troubles continued long before I could "attain to any assurance of my salvation; but of "late years it hath pleased God, of his infinite "mercy and free grace, to give me more assurance "of his unchangeable love through faith in his rich "and free promises of life and salvation, through "Jesus Christ, who is precious to my soul, and who "is the author and finisher of my faith, God blessed "for evermore: to whom be praise and glory, world "without end. Amen."

In her converse with her friends "she opened her "mouth with wisdom, and in her tongue was the "law of kindness," Prov. xxxi. 26. which made her company grateful to all, and burdensome or undervalued by none. Divers years before her death, upon catching cold, she had many fits of sickness and weakness, and some of them were so violent

as brought her near unto death; yet the Lord had mercy upon her husband and family, in raising her up again almost beyond hope and expectation. And she was always a gainer by her afflictions, God making good that promise to her, Rom. viii. 28. "All things shall work together for good "to them that love God, to them who are called "according to his purpose:" for, after those fits, she walked more humbly, holily, fruitfully, and faithfully, both in her general and particular calling, as one that waited daily for the appearing of her Lord and Master. The winter before her death, she enjoyed better health than she had done for some years before.

May 25, 1675, some friends came from London to dine with her; and that morning, according to her usual custom in such cases, she was careful and busy in providing for their kind entertainment. But it pleased God, whilst they were at dinner, to strike her with a kind of shivering, which made her look paler than ordinary; and after dinner her distemper continued, so that she was soon confined to her chamber, and not long after, for the most part to her bed. But herein God shewed her great mercy, and had respect to her weakness, in that during all the time of her languishing she was free from sickness and pain.

As to the state of her soul, during all the time of her sickness she enjoyed constant peace and serenity, and had, through God's mercy, much joy and peace by believing; Satan, that roaring lion, who uses to be most strong when we are most weak, being so chained up by God that he had no power to molest her. She often cried out, "Hold out, "faith and patience." She told her nearest relation, when she saw him mourning over her, that she was going to be joined to a better husband.

Her youngest son taking his leave of her the day before her death, she gave him much heavenly

counsel for the good of his soul, and blessed him, and all his, as she did the rest of her children and grand-children. She earnestly desired to be dissolved, and breathed after a fuller enjoyment of Jesus Christ, which she accounted best of all. She would sometimes say, "that it was a hard thing to die;" and, "this is a hard work." Her understanding, memory, and speech, continued till within two minutes of death; and a little before, her daughter speaking to her of Jesus Christ, she replied, "My "God and my Lord;" and so, June 21, 1675, about five o'clock in the morning, she fell asleep, exchanging this life for a better, without any alteration in her countenance, but only that her colour was gone. She closed up her eyes herself, as who should say, "It is but winking, and I shall be in heaven." She "changed her place, but not her company." She was seventy-three years and about four months of age, and had been married almost fifty years.

After Mrs. Clarke's decease, there was found in her cabinet a paper which, by frequent using, was almost worn out. It contained a collection of these several texts of Scripture, which she had recourse to in times of temptation or desertion.

"Who is among you that feareth the Lord; that "obeyeth the voice of his servant; that walketh in "darkness and hath no light: let him trust in the "name of the Lord, and stay upon his God." Isa. l. 10.

"For the name of the Lord is a strong tower: the "righteous run unto it, and are safe." Prov. xviii. 10.

"Thou wilt keep him in perfect peace, whose "mind is stayed on thee, because he trusteth in "thee." Isa. xxvi. 3.

"Blessed is the man that maketh the Lord his "trust." Psal. xl. 4.

"Blessed is the man to whom the Lord imputeth "not sin." Psal. xxxii. 2.

"Though our hearts may fail us, and our flesh

" may fail us, yet God will never fail us." Psal. lxxiii. 26. " For he hath said, I will never leave thee nor " forsake thee." Heb. xiii. 5.

And again, " I will be a father unto you, and ye " shall be my sons and daughters, saith the Lord " Almighty." 2 Cor. vi. 18.

" I, even I, am he that blotteth out thy transgres- " sions for mine own sake, and will not remember " thy sins." Isa. xliv. 25.

" My grace is sufficient for thee: for my strength " is made perfect in weakness." 2 Cor. xii. 9.

" By grace you are saved through faith, and that " not of yourselves." Eph. ii. 8.

" I give unto them eternal life, and they shall not " perish, neither shall any man pluck them out of " my hand." John, x. 28.

" Who are kept by the power of God, through " faith unto salvation." 1 Peter, i. 5.

" The foundation of God standeth sure, having this " seal: the Lord knoweth who are his." 2 Tim. ii. 19.

" There is therefore now no condemnation to them " which are in Christ Jesus, who walk not after the " flesh, but after the spirit." Rom. viii. 1.

" Christ is the end of the law for righteousness to " every one that believeth." Rom. iv. 10.

" It is God that justifieth: who is he that con- " demneth?" Rom. viii. 33, 34.

" The promise is to you, and to your children, and " to all that are afar off; even as many as the Lord " our God shall call." Acts, ii. 39.

" The gifts and calling of God are without repent- " ance." Rom. xi. 29.

These texts of Scripture having been as so many cordials to her in times of temptation, it is hoped that they may prove so to others, and therefore for their sakes they are here set down. And hereby it appears that she was not without some shakings; but, through God's mercy, they were such as made

her strike root the faster; and by her prudent and seasonable holding forth the shield of faith, and the sword of the Spirit, she became more than a conqueror through Him that had loved her.

In a little book, which was found after her death, she gives this account of herself, and of God's gracious dealing with her.

"From the beginning of God's shewing me mercy "in my conversion, I here set down God's gracious "dealings with me, not for mine own praise, but for "the glory of God, and to stir up my heart to true "thankfulness for such invaluable mercies." After setting down the time, manner, and means of her conversion, she thus proceeds:

"What have been my experiences of God's gra- "cious dealings with me at several times, under "afflictions. As when personal afflictions have lain "upon me, in regard of bodily sickness or spiritual "distempers. Or, family afflictions, when God hath "taken away my dear children. Or, when I have "been under fears that God would take away my "dear husband, by some dangerous sickness which "he lay under. Or, when I have been under great "fears in the time of our civil wars. Or, when I "have been under spiritual desertion, by God's "hiding his face and favour from me. Or, by reason "of weakness and wants in grace. Or, by reason of "strong and prevailing corruptions. Or, by reason "of Satan's temptations."

The memorial records God's gracious dispensations towards her, under these various circumstances. Some extracts are subjoined.

"It pleased God for many years to keep me for "the most part in a sad and disconsolate estate "and condition, not clearly evidencing the certain "assurance of his love to my soul; so that many "times I questioned whether I was a child of God "or not; whether I had part in Jesus Christ or not;

" whether I should ever attain to life and salvation " or no: and this made me walk with a drooping and " disconsolate spirit, so that I could take no true " comfort in any thing. But though 'heaviness " endured for a night, yet joy came in the morning,' " when the Lord caused the light of his countenance " to shine upon me, which was better than life.

" It pleased God, upon the death of my youngest " child, that it lay very heavy upon my spirit, inso- " much that I was brought oft upon my knees to beg " support from God, and to crave his grace and " assistance, that I might not break out to speak or " act any thing whereby God's name might be dis- " honoured, or the gospel discredited; and that he " would be pleased to make up this outward loss " with some more durable and spiritual comforts. " And I found a seasonable, gracious, and speedy " answer to these my requests: for, though I lay " long under the burden of that loss, yet, in this " time did the Lord sweetly manifest his special love " to my soul, assuring me that he was my gracious " and reconciled Father in Christ, whereby my love " to him was much increased, and even inflamed; so " that, by his grace, it wrought in me more diligence " and carefulness to maintain and preserve these " evidences of his love, and to yield a holy submis- " sion unto his will, as well in suffering as in doing; " as also by avoiding whatsoever might provoke " him to withdraw the evidences of his love from " me, without the sense whereof I could take little " or no comfort in any thing.

" And furthermore I bless God for it, and speak " it to the praise and glory of his rich and free grace, " my prayers and earnest desires have been answered " by God's giving me comfortable assurance, both " from the testimony of his holy word and the witness " of his blessed Spirit, of my eternal and everlasting " salvation, in and by Jesus Christ. Yet have I not " been without fears and doubtings many times,

"through want of looking over my evidences, or by "neglecting to keep a narrow watch over my heart; "or from weakness of my faith; and all through my "own fault and negligence. The Lord pardon it, "and make me more circumspect for the time to "come.

"By all these I have gained this experience:

"First: That God is true and faithful in making "good all his promises seasonably unto us; as, that "all things shall work together for our good; and "that God will never fail us nor forsake us, &c.

"Secondly: That it is not in vain to wait upon "God, and to seek unto him in our straits, who is "more ready to hear than we are to ask.

"Thirdly: That I desire to see, yea, and the Lord "hath shewed me the vanity and uncertainty of "the most satisfying comforts that this world can "afford, and what an emptiness there is in them, "that so I may, and I desire so to do, keep weaned "affections towards them, and to sit loose from them, "that I may be ready to part with them when God "calls them from me, or me from them."

"Again, in regard of bodily weakness and sick-"ness my experiences have been these:

"First: That as a broken shoulder can bear no "burden, so the least distemper, when the heart is "not in a holy frame and temper, is a burden insup-"portable. If God hides his face from us, and with-"draws the evidences of his love, and denies to "assist us by his strength, we can neither do nor "suffer any thing. And on the contrary I found, "by experience, that I could with much cheerful-"ness, holy submission and willingness, bear great "distempers, when I enjoyed the favour of God in "them; so that then I could readily say, 'Good is "the *work* of the Lord,' as well as his word. And, 'I "will bear the indignation of the Lord, because I have "sinned against him.' Mich. vii. 9. And, 'though "he slay me, yet will I trust in him.' Job, xiii. 15.

"Secondly, I found by experience also, that by my "pains and sickness I was the better able to sym- "pathize with, and to pity and pray for, others in the "like case."

"Thirdly, hereby I learned the more to prize "health: and that, Because in health we have liberty "and opportunity to enjoy the public ordinances with "others of God's people, whereby the graces of God's "people are quickened, strengthened, and increased "in us: which otherwise, by reason of our corrupt "natures, are apt to grow cold and languish, as will "our bodies when they want food. Because in "health we enjoy the benefit and the comfort of sweet "and quiet sleep, which much refreshes and cheers, "and which commonly we want in sickness. Because "in health we find sweet satisfying comfort in the use "of God's good creatures; whereas in sickness the "daintiest food is loathsome and troublesome. The "consideration of these things made me the more to "prize health; to be very thankful for it, and the "more careful to employ and improve health and "strength to God's glory, and the furtherance of mine "own salvation."

"In regard of public dangers, I have had a great "deal of experience of God's goodness towards me "and mine several ways, and at several times. For,

"First: When, in the beginning of our civil wars "and distractions, I was sometimes overwhelmed with "base and distrustful fears, occasioned by my not "acting faith upon the promises, and not remember- "ing my former experiences, nor considering God's "love, power, and fidelity to his children, in perform- "ing his so many gracious promises, made unto them "in all estates and conditions, and to me among the "rest: hereupon I resolved, by God's grace and "assistance, not to give way to this distrust and "diffidence, praying God to assist me therein, and "found more courage than formerly, so far as I know "mine own heart; though truly the heart is very deceit-

" ful, as I have found by sad experience. The Lord " teach and enable me to rely upon him with more " courage and constancy, and more to live by faith " upon his promises than formerly I have done.

" Indeed, I have been apt to fall into new fears " upon approaching dangers; yet, upon successes and " glorious deliverances, I have oft resolved never to " distrust God again, and yet my naughty heart hath " deceived me and made me ready to faint. But this " I found by experience, to the praise of my God's " free grace, that as troubles have abounded, my con- " solations have much more abounded: for God " brought seasonably into my mind many precious " promises, which were as so many sweet cordials, " which much supported and comforted my heart, " and upheld my spirit: when also new storms have " arisen and unexpected deliverances have followed, " I have resolved and do resolve, by God's grace, not " to distrust him any more. Yea, though more and " greater dangers shall arise, yet will I trust in and " stay myself upon him, though, as Job said, 'he " should slay me.' The good Lord establish my heart " in this good and holy resolution, who is able to keep " us to the end, and hath promised that he 'will " preserve us by his power, through faith, to the sal- " vation of our souls.'"

" In regard to Satan's temptations, especially con- " cerning my coming to the Sacrament of the Lord's " Supper, my experiences have been these:

" Finding often that I was very unable to fit and " prepare myself for a comfortable approach to that " sacred ordinance, I used to desire the prayers of the " congregation unto God in my behalf, and I used " the best endeavours I could in private, as God " enabled me, though I came far short of what was " required, and of what I desired; so that I did trust " and hope, through God's mercy, to find a comfort- " able day of it, and to have it a sealing ordinance to " my soul. But, on the contrary I found much dead-

" ness and little spiritual taste, relish and comfort in " the use of it; so that my spirit was oft much " troubled and cast down in me, fearing lest I had " some secret sin undiscovered and unrepented of, " which caused the Lord thus to hide his face from " me.

" But then my gracious God brought this into my " mind, that the Lord doth sometimes afflict us for " the exercise and improvement of our graces, as well " as to humble us for our sins. I also considered, " that as the Lord doth tender great mercies to us in " this Sacrament, renewing his covenant of grace, and " sealing unto us the pardon of our sins in the blood " of Christ; so he gives us leave to engage ourselves, " by renewing our covenant with him, to believe in " him, and to trust upon Christ for life and salvation: " and it pleased God to give me faith to apply this in " particular to my own soul; and a while after to " shew me and to make good to my soul that precious " and comfortable promise, that though 'he hide his " face from us for a little moment, yet with mercy " and loving-kindness he will return to us again.' " This was a wonderful comfort and support to my " dejected heart. Blessed be the Lord for ever! I " desire to treasure up these experiences, that for " the future I may resolve in the like case to put my " whole trust and confidence in him, that so Satan " may not entrap me in his snares through unbelief, " but that I may resist 'him stedfast in the faith:' for " I am not altogether ignorant of his devices. God's " promise is, that 'in all these things we shall be " more than conquerors, through him that hath loved " us;' and hath said, that 'this is the victory which " overcometh the world, even our faith.'" 1 John, v. 4.

" In the year 1669, there came to us the sad news " of the death of my second son, Mr. John Clarke, " a godly and faithful minister, rector of Cotgrave, in " Nottinghamshire, who died the 18th of September. " Thus, as the waves of the sea follow one another,

" so, God is pleased to exercise his children with one " affliction after another. He sees that whilst we " carry about with us this body of sin, we have need " of manifold trials and temptations, as saith the " Apostle. 1 Pet. i. 6. 'Now for a season ye are in " heaviness, if need be, through manifold tempta- " tions;' to keep us under, and to make us the bet- " ter to remember ourselves.

" Indeed, it hath been the Lord's course and deal- " ing with me ever since he stopped me in the way " as I was posting to hell, to raise up one affliction or " other, either inward or outward, either from Satan, " the world, or from mine own corrupt heart and " nature; not having grace and wisdom to behave and " carry myself as I ought under his various dispensa- " tions and providences, as appeared at this time by " his laying so great and grievous an affliction upon " me, in taking away so dear a son, from whom I had " much soul-comfort, and ardent affections, which he " manifested by his fervent prayers for me, and by " his spiritual letters and writings to me, wherein he " applied himself suitably to my comfort in those in- " ward troubles of heart and spirit which lay upon " me. This caused my grief and sorrows to take " the greater hold of me, upon the loss of one who " was so useful to me; yet, hereby I do not derogate " from my elder son, from whom I have the like " help, and comfort.

" Upon this sad occasion my grief grew so great " that I took no pleasure of any thing in the world; " but was so overwhelmed with melancholy, and my " natural strength was so abated, that little food " served me, and I judged that I could not live long " in such a condition.

" Hereupon I began to examine my heart why it " should be so with me, and whether carnal and im- " moderate affections were not the great cause of my " trouble, which I much feared; and having used " many arguments, and laid down many reasons to

"myself to quiet and moderate my passions, and yet "nothing prevailed to quiet and calm my heart, and "to bow me to the obedience of his revealed will; "and withal, considering that it was God only that "could quiet the heart, and set our unruly and carnal "affections into an holy frame and order, and that he "was a 'present help in times of trouble;' I often "and earnestly sought unto the Lord with many "prayers and tears, beseeching him to quiet my "heart, and to overpower and tame my unruly affec- "tions, so as to be willing to submit unto him, and "to bear his afflicting hand patiently and fruitfully, "and to be ready and willing to submit, either in "doing or suffering, to whatsoever he pleased to im- "pose upon me, and to be ready to part with the best "outward comfort I enjoyed, whensoever he should "please to call for the same.

"And it pleased God seasonably to hear my prayer, "to regard my tears, and to grant my requests, by "calming and quieting my heart and spirit, and by "giving me much more contentedness to submit to "his holy will and good pleasure, who is a 'God of "'judgment,' and knows the fittest times and seasons "to come in with refreshing comforts, and who "'waits to be gracious' unto those that trust in him. "Yet, surely I was not without many temptations in "this hour of darkness, from that subtle adversary, "who always stands at watch, to insinuate and frame "his temptations answerable to our conditions, and "like a 'roaring lion walks about continually, seek- "'ing to devour' poor, yet precious souls. Then I "'called upon the Lord in my distress, and he an- "'swered me and delivered me.'

"'Bless the Lord, O my soul! and all that is "'within me bless his holy name!' For he hath re- "membered me in my low and troubled estate, be- "cause 'his mercy endureth for ever.'

"Having thus had new experience of God's readi- "ness to hear and help when I called upon him;

" and having found that it is not in vain to seek to
" and to depend upon God in all our straits, I could
" not but record these things, that so 'every one that
" 'is godly may seek unto him in a time wherein he
" 'may be found,' who is a 'present help' in times of
" trouble, and who doth for us 'abundantly above
" 'what we can ask or think.'

" The Lord knows that I write these things for no
" other end, but that God may have the glory, and
" that others, especially my relations, may be encou-
" raged to seek God in their straits, and to trust in
" him at all times. Amen."

Heywood Junr Sculpt

Mrs Lucy Hutchinson

Published by Ogle, Duncan & Comp.y Paternoster Row. June 1st 1815.

MRS. LUCY HUTCHINSON.

The Memoirs of the Life of Colonel Hutchinson, of Owthorpe, written by his widow, form one of the most valuable pieces of contemporary history in the language. The following fragment, written by herself, contains some highly interesting particulars of her own early history, while it presents a faithful picture of her character.

"The Almighty Author of all beings, in his various providences, whereby he conducts the lives of men from the cradle to the tomb, exercises no less wisdom and goodness than he manifests power and greatness in their creation. But such is the stupidity of blind mortals, that instead of employing their studies in these admirable books of providence, wherein God daily exhibits to us glorious characters of his love, kindness, wisdom, and justice, they ungratefully regard them not, and call the most wonderful operations of the great God the common accidents of human life; especially if they be such as are usual, and exercised towards them in ages wherein they are not very capable of observation, and whereon they seldom employ any reflection; for, in things great and extraordinary, some, perhaps, will take notice of God's working, who either forget or believe not that he takes as well a care and account of their smallest concernments, even the hairs of their heads.

"Finding myself in some kind guilty of this general neglect, I thought it might be a means to stir up my thankfulness for things past, and to encourage my faith for the future, if I recollected, as much as I have heard or can remember, the passages of my

youth, and the general and particular providences exercised toward me, both in the entrance and progress of my life. Herein I meet with so many special indulgences as require a distinct consideration, they being all of them to be regarded as talents intrusted to my improvement for God's glory. The parents by whom I received my life, the places where I began and continued it, the time when I was brought forth to be a witness of God's wonderful workings in the earth, the rank that was given me in my generation, and the advantages I received in my person, each of them carries along with it many mercies which are above my utterance; and as they give me infinite cause of glorifying God's goodness, so I cannot reflect on them without deep humiliation for the small improvement I have made of so rich a stock; which, that I may yet by God's grace better employ, I shall recall and seriously ponder; and first, as far I have since learnt, set down the condition of things in the place of my nativity at that time when I was sent into the world. It was on the 29th day of January, in the year of our Lord 1620, that, in the Tower of London, the principal city of the English Isle, I was, about four of the clock in the morning, brought forth to behold the ensuing light. My father was Sir Allen Apsley, Lieutenant of the Tower of London; my mother, his third wife, was Lucy, the youngest daughter of Sir John St. John, of Lidiard Tregoz, in Wiltshire, by his second wife. My father had then living a son and a daughter by his former wives, and by my mother three sons, I being her eldest daughter. The land was then at peace, it being towards the latter end of the reign of King James: if that quietness may be called a peace, which was rather like the calm and smooth surface of the sea, whose dark womb is already impregnated of a horrid tempest.

"Whoever considers England, will find it no small favour of God to have been made one of its

natives, both upon spiritual and outward accounts. The happiness of the soil and air contribute all things that are necessary to the use or delight of man's life. The celebrated glory of this Isle's inhabitants, ever since they received a mention in history, confers some honour upon every one of her children, and with it an obligation to continue in that magnanimity and virtue which hath famed this Island, and raised her head in glory higher than the great kingdoms of the neighbouring Continent. Britain hath been as a garden enclosed, wherein all things that man can wish, to make a pleasant life, are planted and grow in her own soil; and whatsoever foreign countries yield to increase admiration and delight, are brought in by her fleets. The people, by the plenty of their country, not being forced to toil for bread, have ever addicted themselves to more generous employments, and been reckoned, almost in all ages, as valiant warriors as any part of the world sent forth; insomuch that the greatest Roman captains thought it not unworthy of their expeditions, and took great glory in triumphs for imperfect conquests. Lucan upbraids Julius Cæsar for returning hence with a repulse; and it was two hundred years before the land could be reduced into a Roman province; which at length was done, and such of the nation, then called Picts, as scorned servitude, were driven into the barren country of Scotland, where they have ever since remained a perpetual trouble to the successive inhabitants of this place. The Britons, that thought it better to work for their conquerors in a good land, than to have the freedom to starve in a cold and barren quarter, were by degrees fetched away, and wasted in the civil broils of these Roman lords, till the land, almost depopulated, lay open to the incursions of every borderer, and were forced to call a stout warlike people, the Saxons, out of Germany, to their assistance. These willingly came at their call, but were not so easily

sent out again, nor persuaded to let their hosts inhabit with them, for they drove the Britons into the mountains of Wales, and seated themselves in those pleasant countries, which from the new masters received a new name, and ever since retained it, being called England; on which the warlike Dane made many attempts, with various success; but after about two or three hundred years' vain contest, they were for ever driven out, with shame and loss, and the Saxon Heptarchy, melted into a monarchy, which continued till the superstitious prince, who was sainted for his ungodly chastity, left an empty throne to him that could seize it. He who first set up his standard in it, could not hold it, but with his life left it again for the Norman usurper, who, partly by violence, partly by falsehood, laid here the foundation of his monarchy, in the people's blood, in which it hath swam about 500 years, till the flood that bore it, was ploughed into such deep furrows as had almost sunk the proud vessel. Of those Saxons that remained subjects to the Norman conqueror, my father's family descended; of those Normans that came in with him, my mother's was derived; both of them, as all the rest in England, contracting such affinity, by mutual marriages, that the distinction remained but a short space, Normans and Saxons becoming one people, who by their valour grew terrible to all the neighbouring princes, and have not only bravely quitted themselves in their own defence, but have showed abroad how easily they could subdue the world, if they did not prefer the quiet enjoyment of their own part above the conquest of the whole.

"Better laws and a happier constitution of government no nation ever enjoyed, it being a mixture of monarchy, aristocracy, and democracy, with sufficient fences against the pest of every one of those forms, tyranny, faction, and confusion. Yet is it not possible for man to devise such just and excel-

lent bounds, as will keep in wild ambition, when princes' flatterers encourage that beast to break his fence; which it hath often done, with miserable consequences both to the prince and people; but could never in any age so tread down popular liberty, but that it rose again with renewed vigour, till at length it trod on those that trampled it before. And in the just bounds wherein our kings were so well hedged in, the surrounding princes have with terror seen the reproof of their usurpations over their free brethren, whom they rule rather as slaves than subjects, and are only served for fear, but not for love; whereas this people have ever been as affectionate to good, as unpliable to bad sovereigns.

"Nor is it only valour and generosity that renown this nation; in arts we have advanced equal to our neighbours, and in those that are most excellent, exceeded them. The world hath not yielded men more famous in navigation, nor ships better built or furnished. Agriculture is as ingeniously practised; the English archery were the terror of Christendom, and their clothes the ornament. But these low things bounded not their great spirits: in all ages, it hath yielded men as famous in all kinds of learning, as Greece or Italy can boast of.

"And to complete the crown of all their glory, reflected from the lustre of their ingenuity, valour, wit, learning, justice, wealth and bounty, their piety and devotion to God and his worship, hath made them one of the most truly noble nations in the Christian world; God having, as it were, enclosed a people here, out of the vast common of the world, to serve him with a pure and undefiled worship. Lucius, the British king, was one of the first monarchs of the earth that received the faith of Christ into his heart and kingdom; Henry the Eighth, the first prince that broke the antichristian yoke off from his own and his subjects' neck. Here it was that the first Christian emperor received his crown.

Here began the early dawn of gospel light, by Wickliffe and other faithful witnesses, whom God raised up after the black and horrid midnight of antichristianism; and a more plentiful harvest of devout confessors, constant martyrs, and holy worshippers of God, hath not grown in any field of the church, throughout all ages, than those whom God hath here glorified his name and gospel by. Yet hath not this wheat been without its tares. God, in comparison with other countries, hath made this as a paradise; so, to complete the parallel, the serpent hath in all times been busy to seduce, and not unsuccessful, ever stirring up opposers to the infant truths of Christ.

"No sooner was the faith of Christ embraced in this nation, but the neighbouring heathens invaded the innocent Christians, and slaughtered multitudes of them. And when, by the mercy of God, the conquering pagans were afterwards converted, and that there were none left to oppose the name of Christ with open hostility; then the subtile serpent put off his own horrid appearance, and comes out in a Christian dress, to persecute Christ in his poor prophets, that bore witness against the corruption of the times. This intestine quarrel hath been more successful to the devil, and more afflictive to the church, than all open wars; and, I fear, will never happily be decided, till the Prince of Peace come to conclude the controversy; which at the time of my birth was working up into that tempest, wherein I have shared many perils, many fears, and many sorrows, and many more mercies, consolations, and preservations, which I shall have occasion to mention in other places.

"For the place of my birth, I shall only desire to remember the goodness of the Lord, who hath caused my lot to fall in a good ground, who hath fed me in a pleasant pasture, where the well-springs of life flow to all that desire to drink of them. And

this is no small favour, if I consider how many poor people perish among the heathen, where they never hear the name of Christ; how many poor Christians spring up in countries enslaved by Turkish and anti-christian tyrants, whose souls and bodies languish under miserable slavery. None knows what mercy it is to live under a good and wholesome law, that have not considered the sad condition of being subject to the will of an unlimited man; and surely it is too universal a sin in this nation, that the common mercies of God to the whole land are so slightly regarded, and so inconsiderately passed over. Certainly these are circumstances which much magnify God's loving-kindness and his special favour to all that are of English birth, and call for a greater return of duty from us than from all other people of the world.

"Nor is the place only, but the time of my coming into the world, a considerable mercy to me. It was not in the midnight of popery, nor in the dawn of the gospel's restored day, when light and shades were blended and almost undistinguished, but when the Sun of truth was exalted in his progress, and hastening towards a meridian glory. It was indeed early in the morning, God being pleased to allow me the privilege of beholding the admirable growth of gospel light in my days: and oh! that my soul may never forget to bless and praise his name for the wonders of power and goodness, wisdom and truth, which have been manifested in this my time.

"The next blessing I have to consider in my nativity, is my parents, both of them pious and virtuous in their own conversation, and careful instructors of my youth, not only by precept but example: which, if I had leisure and ability, I should have transmitted to my posterity, to both give them the honour due from me in such a grateful memorial, and to increase my children's improvement of the

patterns they set them. But since I shall detract from those I would celebrate, by my imperfect commemorations, I shall content myself to sum up some few things for my own use, and let the rest alone, which I either knew not, or have forgotten, or cannot worthily express.

" My grandfather by the father's side, was a gentleman of a competent estate, about seven or eight hundred pounds a year, in Sussex. He being descended of a younger house, had his residence at a place called Pulborough: the family out of which he came, was an Apsley of Apsley, a town where they had been seated before the conquest, and ever since continued, till of late the last heir male of that eldest house, being the son of Sir Edward Apsley, is dead without issue, and his estate gone with his sister's daughters into other families. Particularities concerning my father's kindred or country I never knew much of, by reason of my youth at the time of his death, and my education in far distant places; only in general I have heard, that my grandfather was a man well reputed and beloved in his country, and that it had been such a continued custom for my ancestors to take wives at home, that there was scarce a family of any note in Sussex to which they were not by intermarriages nearly related; but I was myself a stranger to them all, except my Lord Goring, who living at court, I have seen with my father, and heard of him, because he was appointed one of my father's executors, though he declined the trouble. My grandfather had seven sons, of which my father was the youngest; to the eldest he gave his whole estate, and to the rest, according to the custom of those times, slight annuities. The eldest brother married a gentlewoman of a good family, and by her had only one son, whose mother dying, my uncle married himself again to one of his own maids, and by her had three more sons: whom, with their mother, my cousin

William Apsley, the son of the first wife, held in such contempt, that a great while after, dying without children, he gave his estate of inheritance to my father, and two of my brothers, except about 100*l.* a year to the eldest of his half brothers, and annuities of 30*l.* a piece to the three for their lives. He died before I was born, but I have heard very honourable mention made of him in our family. The rest of my father's brothers went into the wars in Ireland and the Low Countries, and there remained none of them, nor their issues, when I was born, but only three daughters, who bestowed themselves meanly, and their generations are worn out, except two or three unregarded children.

" My father, at the death of my grandfather, being but a youth at school, had not patience to stay the perfecting of his studies, but put himself into present action, sold his annuity, bought himself good clothes, put some money in his purse, and came to London; and by means of a relation at court, got a place in the household of Queen Elizabeth, where he behaved himself so that he won the love of many of the court, but, being young, took an affection to gaming, and spent most of the money he had in his purse. About that time, the Earl of Essex was setting forth for Cales voyage, and my father, who had a mind to quit his idle court life, procured an employment from the victualler of the navy, to go along with that fleet: in which voyage he demeaned himself with so much courage and prudence, that after his return he was honoured with a very noble and profitable employment in Ireland. There a rich widow, that had many children, cast her affections upon him, and he married her; but she not living many years with him, and having no children by him, after her death he distributed all her estate among her children, for whom he ever preserved a fatherly kindness, and some of her grandchildren were brought up in his

house after I was born. He, by God's blessing, and his fidelity and industry, growing in estate and honour, received a knighthood from King James soon after his coming to the crown, for some eminent service done to him in Ireland, which having only heard in my childhood, I cannot perfectly set down. After that, growing into a familiarity with Sir George Carew, made now by the king Earl of Totness, a niece of this Earl's, the daughter of Sir Peter Carew, who lived a young widow in her uncle's house, fell in love with him, which her uncle perceiving, procured a marriage between them. She had divers children by my father, but only two of them, a son and daughter, survived her, who died whilst my father was absent from her in Ireland. He led all the time of his widowhood a very disconsolate life, careful for nothing in the world but to educate and advance the son and daughter, the dear pledges she had left him; for whose sake he quitted himself of his employments abroad, and procured himself the office of victualler of the navy, a place then both of credit and great revenue. His friends, considering his solitude, had procured him a match of a very rich widow, who was a lady of as much discretion as wealth; but while he was upon this design, he chanced to see my mother at the house of Sir William St. John, who had married her eldest sister, and though he went on his journey, yet, something in her person and behaviour he carried along with him, which would not let him accomplish it, but brought him back to my mother. She was of a noble family, being the youngest daughter of Sir John St. John, of Lidiard Tregoz, in the county of Wilts. Her father and mother died when she was not above five years of age, and yet at her nurse's; from whence she was carried to be brought up in the house of the Lord Grandison, her father's younger brother, an honourable and excellent person, but

married to a lady so jealous of him, and so ill-natured in her jealous fits to any thing that was related to him, that her cruelties to my mother exceeded the stories of step-mothers. The rest of my aunts, my mother's sisters, were dispersed to several places, where they grew up, till my uncle Sir John St. John being married to the daughter of Sir Thomas Laten, they were all again brought home to their brother's house. There were not in those days so many beautiful women found in any family as these, but my mother was by the most judgments preferred before all her elder sisters, who, something envious at it, used her unkindly; yet, all the suitors that came to them still turned their addresses to her, which she in her youthful innocency neglected, till one of greater name, estate, and reputation than the rest, happened to fall deeply in love with her, and to manage it so discreetly, that my mother could not but entertain him; and my uncle's wife, who had a mother's kindness for her, persuaded her to remove herself from her sisters' envy, by going along with her to the Isle of Jersey, where her father was governor; which she did, and there went into the town, and boarded in a French minister's house, to learn the language, that minister having been, by the persecution in France, driven to seek his shelter there. Contracting a dear friendship with this holy man and his wife, she was instructed in their Geneva discipline, which she liked so much better than our service, that she could have been contented to have lived there, had not a powerful passion in her heart drawn her back. But, at her return, she met with many afflictions; the gentleman who had professed so much love to her, in her absence had been, by most vile practices and treacheries, drawn out of his senses, and into the marriage of a person whom, when he recovered his reason, he hated: but that served only to aug-

ment his misfortune; and the circumstances of that story not being necessary to be here inserted, I shall only add, that my mother lived in my uncle's house, secretly discontented at this accident, but was comforted by the kindness of my uncle's wife, who had contracted such an intimate friendship with her, that they seemed to have but one soul. And in this kindness she had some time a great solace, till some malicious persons had wrought some jealousies, which were very groundless in my uncle, concerning his wife; but his nature being inclinable to that passion, which was fomented in him by subtile, wicked persons, and my mother endeavouring to vindicate injured innocence, she was herself not well treated by my uncle; whereupon she left his house, with a resolution to withdraw herself into the island, where the good minister was, and there to wear out her life in the service of God. While she was deliberating, and had fixed upon it in her own thoughts, resolving to impart it to none, she was with Sir William St. John, who had married my aunt, when my father accidentally came in there, and fell so heartily in love with her, that he persuaded her to marry him, which she did, and her melancholy made her conform cheerfully to that gravity of habit and conversation, which was becoming the wife of such a person, who was then forty-eight years of age, and she not above sixteen. The first year of their marriage was crowned with a son, called after my father's name, and born at East Smithfield, in that house of the king's which belonged to my father's employment in the navy. The next year, they removed to the Tower of London, whereof my father was made lieutenant, and there had two sons more before me, and four daughters and two sons after: of all which, only three sons and two daughters survived him at the time of his death, which was in the sixty-third year of his age, after he had

three years before languished of a consumption that succeeded a fever which he got in the unfortunate voyage to the Isle of Rhee.

"He died in the month of May, 1630, sadly bewailed by not only all his dependents and relations, but by all that were acquainted with him, for he never conversed with any to whom he was not at some time or in some way beneficial; and his nature was so delighted in doing good, that it won him the love of all men, even his enemies, whose envy and malice it was his custom to overcome with obligations. He had great natural parts, but was too active in his youth to stay the heightening of them by study of dead writings; but in the living books of men's conversations he soon became so skilful, that he was never mistaken but where his own good would not let him give him credit to the evil he discerned in others. He was a most indulgent husband, and no less kind to his children; a most noble master, who thought it not enough to maintain his servants honourably while they were with him, but, for all that deserved it, provided offices or settlements, as for children. He was a father to all his prisoners, sweetening with such compassionate kindness their restraint, that the affliction of a prison was not felt in his days. He had a singular kindness for all persons that were eminent either in learning or arms; and when, through the ingratitude and vice of that age, many of the wives and children of Queen Elizabeth's glorious captains were reduced to poverty, his purse was their common treasury, and they knew not the inconvenience of decayed fortunes till he was dead: many of those valiant seamen he maintained in prison, many he redeemed out of prison, and cherished with an extraordinary bounty. If among his excellencies one outshined the rest, it was the generous liberality of his mind, wherein goodness and greatness were so equally distributed, that they mutually embellished each other. Pride and covetousness had not the least place in his breast. As he was in love

with true honour, so he contemned vain titles; and though in his youth he accepted an addition to his birth, in his riper years he refused a baronetcy, which the king offered him. He was severe in the regulating of his family, especially would not endure the least immodest behaviour or dress in any woman under his roof. There was nothing he hated more than an insignificant gallant, that could only make his legs and prune himself, and court a lady, but had not brains to employ himself in things more suitable to man's nobler sex. Fidelity in his trust, love and loyalty to his prince, were not the least of his virtues, but those wherein he was not excelled by any of his own or succeeding times. The large estate he reaped by his happy industry, he did many times over as freely resign again to the king's service, till he left the greatest part of it at his death in the king's hands. All his virtues wanted not the crown of all virtue, piety, and true devotion to God. As his life was a continued exercise of faith and charity, it concluded with prayers and blessings, which were the only consolations his desolate family could receive in his death. Never did any two better agree in magnanimity and bounty than he and my mother, who seemed to be actuated by the same soul, so little did she grudge any of his liberalities to strangers, or he contradict any of her kindnesses to all her relations; her house being a common home to all of them, and a nursery to their children. He gave her a noble allowance of 300*l.* a year for her own private expense, and had given her all her own portion to dispose of how she pleased, as soon as she was married, which she suffered to increase in her friend's hands: and what my father allowed her, she spent not in vanities, although she had what was rich and requisite upon occasions, but she laid most of it out in pious and charitable uses. Sir Walter Raleigh and Mr. Ruthen being prisoners in the Tower, and addicting themselves to chemistry, she suffered them to make their

rare experiments at her cost, partly to comfort and divert the poor prisoners, and partly to gain the knowledge of their experiments, and the medicines to help such poor people as were not able to seek to physicians. By these means she acquired a great deal of skill, which was very profitable to many all her life. She was not only to these, but to all the other prisoners that came into the Tower, as a mother. All the time she dwelt in the Tower, if any were sick, she made them broths and restoratives with her own hands, visited and took care of them, and provided them with all necessaries: if any were afflicted, she comforted them, so that they felt not the inconvenience of a prison who were in that place. She was not less bountiful to many poor widows and orphans, whom officers of higher and lower rank had left behind them as objects of charity. Her own house was filled with distressed families of her relations, whom she maintained and supplied in a noble way. The care of the worship and service of God, both in her soul and her house, and the education of her children, was her principal care. She was a constant frequenter of week-day lectures, and a great lover and encourager of good ministers, and most diligent in her private reading and devotions.

"When my father was sick, she was not satisfied with the attendance of all that were about him, but made herself his nurse, and cook, and physician, and, through the blessing of God and her indefatigable labours and watching, preserved him a great while longer than the physicians thought it possible for his nature to hold out. At length, when the Lord took him to rest, she shewed as much humility and patience, under that great change, as moderation and bounty in her more plentiful and prosperous condition, and died in my house at Owthorpe, in the county of Nottingham, in the year 1659.

"The privilege of being born of and educated by such excellent parents, I have often revolved with

great thankfulness for the mercy, and humiliation that I did not more improve it. After my mother had had three sons, she was very desirous of a daughter; and when the women at my birth told her I was one, she received me with a great deal of joy; and the nurses fancying, because I had more complexion and favour than is usual in so young children, that I should not live, my mother became fonder of me, and more endeavoured to nurse me. As soon as I was weaned, a French woman was taken to be my dry nurse, and I was taught to speak French and English together. My mother, while she was with child of me, dreamed that she was walking in the garden with my father, and that a star came down into her hand, with other circumstances, which, though I have often heard, I minded not enough to remember perfectly; only my father told her, her dream signified she should have a daughter of some extraordinary eminency; which thing, like such vain prophecies, wrought, as far as it could, its own accomplishment*; for my father and mother fancying me then beautiful, and more than ordinarily apprehensive, applied all their cares, and spared no cost to improve me in my education, which procured me the admiration of those that flattered my parents. By the time I was four years old, I read English perfectly, and having a great memory, I was carried to sermons, and while I was very young, could remember and repeat them exactly; and being caressed, the love of praise tickled me, and made me attend more heedfully. When I was about seven years of age, I remember I had at one time eight tutors

* "This is an ingenious way of accounting for the fulfilment of superstitious predictions and expectations, which might frequently, with close attention, be traced to their source, as is here done. It is clear that in the present case it occasioned a peculiar care to be taken of her education; and this again caused her mind and disposition to take that singular stamp which attracted the notice of Mr. Hutchinson, and led her to the highest situation that she could wish for." J. H.

in several qualities, languages, music, dancing, writing, and needlework; but my genius was quite averse from all but my book, and that I was so eager of, that my mother thinking it prejudiced my health, would moderate me in it; yet, this rather animated me than kept me back, and every moment I could steal from my play, I would employ in any book I could find, when my own were locked up from me. After dinner and supper, I still had an hour allowed me to play, and then I would steal into some hole or other to read. My father would have me learn Latin, and I was so apt that I outstripped my brothers who were at school, although my father's chaplain, that was my tutor, was a pitiful dull fellow. My brothers, who had a great deal of wit, had some emulation at the progress I made in my learning, which very well pleased my father, though my mother would have been contented I had not so wholly addicted myself to that as to neglect my other qualities. As for music and dancing, I profited very little in them, and would never practise my lute or harpsichord but when my masters were with me; and for my needle, I absolutely hated it. Play among other children I despised; and when I was forced to entertain such as came to visit me, I tired them with more grave instructions than their mothers, and plucked all their babies to pieces, and kept the children in such awe, that they were glad when I entertained myself with elder company, to whom I was very acceptable; and living in the house with many persons that had a great deal of wit, and very profitable serious discourses being frequent at my father's table and in my mother's drawing-room, I was very attentive to all, and gathered up things that I would utter again to great admiration of many that took my memory and imitation for wit. It pleased God, that through the good instructions of my mother, and the sermons she carried me to, I was convinced that the knowledge of God was the most excellent study, and accordingly applied myself to it, and to practise as I was taught.

I used to exhort my mother's maids much, and to turn their idle discourses to good subjects; but I thought, when I had done this on the Lord's-day, and every day performed my due tasks of reading and praying, that then I was free to any thing that was not sin. For I was not at that time convinced of the vanity of conversation which was not scandalously wicked: I thought it no sin to learn or hear witty songs and amorous sonnets or poems, and twenty things of that kind, wherein I was so apt, that I became the confidante in all the loves that were managed among my mother's young women; and there was none of them but had many lovers, and some particular friends beloved above the rest."———

Here Mrs. Hutchinson's story of herself abruptly breaks off; but, from the memoirs of Col. Hutchinson, we learn some further interesting particulars. Mr. Hutchinson was in his twenty-second year when he conceived a romantic prepossession in favour of Miss Apsley, from what he heard of her in a large party; and at their first interview, this prepossession became a fixed and ardent attachment. Mrs. Hutchinson piously refers the impression made on his mind to Divine Providence. That he should have so strong impulses towards a stranger whom he never saw, was "certainly," she says, "of the Lord, "though he perceived it not." It were dangerous, in many cases, to draw such a conclusion; but, in this instance, the event justifies such a view of the whole transaction. The passage in which Mrs. Hutchinson, speaking of herself in the third person, describes the warmth of Mr. Hutchinson's attachment, and ascribes to his influence the formation of her own character, is too beautiful and characteristic to be passed over.

"Never was there a passion more ardent and less "idolatrous. He loved her better than his life, with in- "expressible tenderness and kindness, had a most high "obliging esteem of her, yet still considered honour,

"religion, and duty above her; nor ever suffered the "intrusion of such a dotage as should blind him from "marking her imperfections. These he looked upon "with such an indulgent eye, as did not abate his love "and esteem of her, while it augmented his care to "blot out all those spots which might make her "appear less worthy of that respect he paid her. "And thus indeed he soon made her more equal to "him than he found her; for she was a very faithful "mirror, reflecting truly, though but dimly, his own "glories upon him, so long as he was present; but "she that was nothing before his inspection gave "her a fair figure, when he was removed, was only "filled with a dark mist, and never could again take "in any delightful object, nor return any shining "representation. The greatest excellency she had, "was the power of apprehending, and the virtue of "loving his: so, as his shadow, she waited on him "every where, till he was taken into that region of "light, which admits of none, and then she vanished "into nothing. 'Twas not her face he loved; her "honour and her virtue were his mistresses, and "these (like Pygmalion's) images of his own making; "for he polished and gave form to what he found "with all the roughness of the quarry about it; but "meeting with a compliant subject for his own wise "government, he found as much satisfaction as he "gave, and never had occasion to number his mar-"riage among his infelicities."

They were married July 3, 1638. In Oct. 1641, they took up their residence at Mr. Hutchinson's seat at Owthorpe in Nottinghamshire, where they had passed but a few peaceful and happy months, when "the kingdom began to blaze out with the long-"conceived flame of civil war." From this period, the life of Mrs. Hutchinson is identified with the narrative she has given of the public transactions in which the Colonel, her husband, took so distinguished a part. Although her own brother, Sir Allen Ap-

sley, and the greater part of her relations, took part with the King, Mrs. Hutchinson warmly concurred in the patriotic devotion of her husband to the cause of his country. When Sir Richard Biron, his relative, endeavoured, through the medium of a friend, to gain over the Colonel, then governor of Nottingham Castle, to the royal interest, using as an argument, that the loss of his whole estate was inevitable if he persisted in the engagement he was in, the Governor returned the following answer: "That except he "found his own heart prone to such treachery, he "might consider there was, if nothing else, so much "of a Biron's blood in him, that he should very much "scorn to betray or quit a trust he had undertaken; "but the grounds he went on were such, that he very "much despised such a thought as to sell his faith "for base rewards or fears, and therefore could not "consider the loss of his estate, *which his wife was as "willing to part with as himself*, in this cause, wherein "he was resolved to persist, in the same place in "which it had pleased God to call him to the defence "of it." On many occasions, the heroic, and at the same time amiable character of this extraordinary woman, was illustriously displayed, too often in contrast with the spirit of those dark and troubled times. The following passage from the Memoirs, affords a striking instance.

"There was a large room, which was the chapel, "in the castle. This they had filled full of prisoners, "besides a very bad prison, which was no better than "a dungeon, called the Lion's Den. And the new "Captain Palmer, and another minister, having no-"thing else to do, walked up and down the castle-"yard, insulting and beating the poor prisoners as "they were brought up. In the encounter, one of the "Derby captains was slain, and five of our men hurt, "who, for want of another surgeon, were brought to "the Governor's wife; and she, having some excel-"lent balsams and plaisters in her closet, with the

" assistance of a gentleman that had some skill, drest " all their wounds, whereof some were dangerous, " being all shots, with such good success that they " were all cured in convenient time. After our hurt " men were drest, as she stood at her chamber door, " seeing three of the prisoners sorely cut and carried " down bleeding into the Lion's Den, she desired the " marshal to bring them in to her, and bound up and " drest their wounds also ; which while she was do- " ing, Captain Palmer came in and told her, his soul " abhorred to see this favour to the enemies of God. " She replied, she had done nothing but what she " thought was her duty, in humanity to them, as fel- " low-creatures, not as enemies. But he was very " ill satisfied with her, and with the Governor pre- " sently after, when he came into a large room where " a very great supper was prepared, and more room " and meat than guests; to fill up which, the Gover- " nor had sent for one Mr. Mason, one of the pri- " soners, a man of good fashion, who had married a " relation of his, and was brought up more in fury " than for any proof of guilt in him, and I know not " whether two or three others the Governor had " called to meat with him. For which Captain Pal- " mer bellowed loudly against him, as a favourer of " malignants and cavaliers. Who could have thought " this godly, zealous man, who could scarce eat his " supper for grief to see the enemies of God thus " favoured, should have after entered into a conspi- " racy against the Governor, with those very same " persons who now so much provoked his zeal? " But the Governor took no notice of it, though he " set the very soldiers a muttering against him and " his wife for these poor humanities."

Mrs. Hutchinson's singular magnanimity appeared on another occasion, when, having discovered a conspiracy against the Colonel, during his absence from Owthorpe, in which the family chaplain, her own waiting-woman, and two more servants, were impli-

cated, she contented herself with taking active measures to defeat the plot, dismissing the principal accomplices with impunity. Ivie, the author of the plot, had attended on the Colonel. Him, Mrs. Hutchinson, not being willing to cast him into prison as he deserved, took with her immediately to London, and said nothing till he came there. "Then she told "him how base and treacherous he had been; but, "to save her own shame for having entertained so "false a person, and for her mother's sake, whom he "had formerly served, she was willing to dismiss "him privately, without acquainting the Colonel, "who could not know but he must punish him. So "she gave him something, and turned him away, and "told her husband, she came only to acquaint him "with the insurrection, and her own fears of staying "in the country without him." On their return, having ascertained that the chaplain had been Ivie's confederate, Mrs. Hutchinson "told him privately of "it, and desired him to find a pretence to take his "leave of the Colonel, that she might not be neces-"sitated to complain, and procure him the punish-"ment his treason deserved. He went away thus, "but so far from being wrought upon, that he hated "her to the death for her kindness." Conduct like this stands in no need of comment: it shewed her to be indeed one who had drunk deep into the spirit of the Gospel.

At the Restoration, Colonel Hutchinson was chiefly indebted to the exertions of his admirable wife, and the good offices of her brother Sir Allen Apsley, for the favour extended to him in the first instance. She saw that he was ambitious of being a public sacrifice, and "herein only in her whole life, "resolved to disobey him, and to improve all the "affection he had to her for his safety." In compliance with her entreaty, he concealed himself, till she had, by a letter written in his name to the Speaker, ascertained the temper of the House of

Commons, who voted the Colonel free without any engagement; his only punishment being, a discharge from the present parliament, and disqualification for any office civil or military. "Although he was "most thankful to God, yet he was not very well "satisfied in himself for accepting the deliverance. "His wife, who thought she had never deserved so "well of him, as in the endeavours and labours she "exercised to bring him off, never displeased him "more in her life, and had much ado to persuade "him to be contented with his deliverance." But all her solicitude for his safety could not induce her to listen for a moment to any measure which would secure it at the expense of honour. When a kinsman of hers, of the court party, after disclosing to her the secret resolution of the ministry to exclude the Colonel from the benefit of the indemnity, told her, "to draw her in by examples, how the late "statesmen's wives came and offered all the infor- "mation they had gathered from their husbands, "and how she could not but know more than any "of them, and that, if yet she would impart any "thing that might shew her gratitude, she might "redeem her family from ruin;" Mrs. Hutchinson disdained to turn informer, replying, that "she per- "ceived any safety one could buy of them, was not "worth the price of honour and conscience; that "she knew nothing of state managements, or, if she "did, she would not establish herself upon any man's "blood and ruin." She tried, indeed, to persuade the Colonel to leave England, which if he had done, he would probably have lived to see the happy re-establishment of our constitutional liberty, and to be again a blessing to his country; but he considered that his flight would betray a distrust of God's providence, and would not take this timely step. They retired to Owthorpe, where they were suffered to pass a winter and a summer, unmolested, observing the greatest privacy, enjoying themselves "with

" much patience and comfort, not envying the glories " and honours of the court, nor the prosperity of " the wicked." But, on the 11th of Oct. 1663, the Colonel was put under arrest, by order of the Duke of Buckingham, upon alleged suspicion of being concerned in a treasonable plot. After eight days, he was set at liberty, on engaging to stay a week at his own house; but was again taken up on the 23d, and after a week's illegal close imprisonment, was brought up to London, and committed, without having undergone any examination, to the Tower. After making an ineffectual personal application to Secretary Bennet, afterwards Earl of Arlington, to obtain for the Colonel leave to see persons on private business, Mrs. Hutchinson now submitted to suffer with her high-minded husband, according to his own will and express injunctions, in patient resignation. On his being transferred, still without trial or legal cause of imprisonment, to Sandown Castle, his wife, when she " understood his bad accommodation, made all " the means she could by her friends, to procure " liberty that she might be in the Castle with him; " but that was absolutely denied; whereupon she " and her son and daughter went to Deal, and there " took lodgings, from whence they walked every " day on foot to dinner, and back again at night, with " horrible toil and inconvenience; and procured the " captain's wife to diet them with the Colonel, " where they had meat good enough, but, through " the poverty of the people, and their want of all " necessaries, and the faculty to order things as " they should be, it was very inconvenient to them. " Yet, the Colonel endured it so cheerfully that he " was never more pleasant and contented in his life. " His wife bore all her own toils joyfully enough for " the love of him, but could not but be very sad at " the sight of his undeserved sufferings; and he " would very sweetly and kindly chide her for it, " and tell her, that if she were but cheerful, he

" should think this suffering the happiest thing that " ever befel him." On the 3d of September, Mrs. Hutchinson being gone to Owthorpe, to fetch her children, the Colonel was seized with the ague which carried him off. His wife had left him " with " a very sad and ill-presaging heart:" she returned only to see his corpse, and to receive through his brother his dying message: " Let her, as she is above " other women, shew herself on this occasion a " good Christian, and above the pitch of ordinary " women." He expired on Lord's-day evening, Sept. 11, 1664, and was buried at Owthorpe; being, to use Mrs. Hutchinson's words, " brought home " with honour to his grave through the dominions " of his murderers, who were ashamed of his glories, " which all their tyrannies could not extinguish " with his life."

Of her feelings on this trying occasion, Mrs. Hutchinson observes a silence which speaks more loudly than the most impassioned language. Here closes the record, nor is it known how long she survived this overwhelming calamity. The Owthorpe estate she sold, with the concurrence of her eldest son, to Charles Hutchinson, Esq., a half-brother of the Colonel's; but there is reason to believe, that, after selling the estates, the sum to be divided, left each member of the family in straitened circumstances. Colonel Hutchinson left four sons, of whom the youngest only, John, left issue two sons. One of these emigrated to America, where his descendants yet venerate the memory of their great ancestor. The other is said to have gone out as commander of a ship of war given by Queen Anne to the Czar Peter, and to have been lost at sea. Of the four daughters who also survived Colonel Hutchinson, the youngest lies buried at Owthorpe, in the same vault with her father, whom probably she soon followed to the grave. Little more is known of her sisters, than that one, to whom Mrs.

Hutchinson addressed one of her books of devotion, married a gentleman of the name of Orgill.

The "Memoirs of Colonel Hutchinson" have raised his Biographer to a high niche among the literary and moral ornaments of her country. The eminent qualities of heart and mind which are displayed in that work, have won the admiration of the public, notwithstanding what many persons regard as the Puritanic cast of her piety. In her religious writings*, the same qualities are not less conspicuous, united with a degree of acquaintance with the learning then most in vogue, reputable to a scholar, and distinguishing in a female, together with a considerable superiority to the prejudices of the times. Those which have been published by the Editor of the "Memoirs," are, a tract "On the "Principles of Religion," addressed to her daughter, Mrs. Orgill; and one "On Theology," composed apparently for her own improvement, and, it is conjectured, at an earlier period of her life. The latter is the more laboured and scholastic of the two, abounding with learned references to the Greek and Roman classics, and to Jewish as well as Christian writers; but it is less practical than the other, and though it contains abundant proofs of the Author's intuitive good sense, and many very striking passages, is less generally interesting. The former treatise displays all the simplicity, genuine humility, liberality, and exalted piety of the Writer's character. Some extracts from this work will form the most appropriate conclusion to the present memoir.

In the dedication to her daughter, Mrs. Hutchinson thus states her design in the work.

"If any attempts have been made to shake you "in principles, I bewail it as my neglect of fixing

* "On the Principles of the Christian Religion; and, On "Theology. By Mrs. Lucy Hutchinson." 8vo. London. 1817.

" them by precept and example, and have written
" this little summary for you; not that I think it is
" any thing but what you may, more methodically
" collected, find in many books already written, and
" as usefully gather for yourself out of the same
" spiritual garden where I had them; but that it
" may lie by you as a witness of those sound truths
" I desired to instruct you in, and, as my last exhort-
" ation, that you take heed you be not seduced to
" factions and parties in religion, from that catholic
" faith and universal love, wherein all that are true
" Christians must unite.

" There never was a time when the truth was
" more clouded with the mists of error, than at this
" day; so that it is very difficult for young converts
" not to be infected with some of them; all the old
" ones, against which the Church of God in and im-
" mediately after Christ's time so powerfully con-
" tended, being renewed in our days, and many new
" stalks growing upon every old poisonous root, the
" broachers and sect-masters coming, many of them,
" forth in the appearance of angels of light. And it
" is Satan's policy at this day, when the gilded
" baits of the world, and the sweet allurements of
" the flesh will not prevail, then to tempt with a
" wrested scripture, as he dealt even with Christ
" himself; and if some one opinion draw men into a
" sect, for that they espouse all the erroneous prac-
" tices and opinions of that sect, and reject the bene-
" fit they might have by spiritual converse with
" Christians of other judgments; at least receive
" nothing from them without it pass the verdict of
" that sect they incline to. But I must, having
" been very much exercised concerning this thing,
" hold forth to you the testimony that I have re-
" ceived of God, whether you will receive it from
" me or not. Sects are a great sin, and Christians
" ought all to live in the unity of the Spirit; and
" though it cannot be but that offences will come in

" the Church, yet, wo be to them by whom they " come.....Love is the bond of perfectness, and " they that break the communion of saints, walk " not charitably, and will be highly accountable to " God for it. Those that make divisions, and those " that follow dividing seducers, keep not close to " the indisputable precept of Christ. In his name, " therefore, I beg of you to study and exercise uni- " versal love to every member of Christ, under what " denomination soever you find them.

* * * * * * * * * * *

" You may, perhaps, when you have read these " common principles and grounds which I have here " collected for you, think I might have spared my " pains, and sent you a two-penny catechism, which " contains the substance of all this; and it is true, " here is nothing but what in substance you will find " in every catechism. But though we ought to be " taught these things the first that we are taught, " yet they will hold us learning all our lives, and at " every review we shall find our understanding grow " in them. The want of having these grounds well " laid, is the cause of so many wavering and falling " into various sects ..... The Apostle re- " proaches the weakness of our sex more than " the other, when, speaking of the prevalency of " seducers, he says, ' they lead about silly women, " who are ever learning, and never able to come to " the knowledge of the truth.' Therefore, every " wise and holy woman ought to watch strictly over " herself, that she become not one of these. But, as " our sex, through ignorance and weakness of judg- " ment, (which in the most knowing women is inferior " to the masculine understanding of men,) are apt to " entertain fancies, and pertinacious in them, so we " ought to watch over ourselves in such a day as " this, and to embrace nothing rashly; but, as our " own imbecility is made known to us, to take heed " of presumption in ourselves, and to lean by faith

" on the strength of the Lord, and beg his protection, " that we may not be led into error . . . . . I have " had many distractions in spirit and interruptions " in setting down these things, which I send you as " a testimony of my best and most tender love to " you, who cannot consider the age and temptations " you are cast upon, without great thoughts of heart " and earnest prayers for you many times when you " sleep, and dream not of the spiritual loving care I " have for you . . . . . .

" It is life, not notion, that God requires. If you " live in your first light, God will enlarge it, and " give you eternal light and life in our Lord Jesus, " which is the most fervent prayer of your truly " affectionate mother."

We shall give two extracts from the body of the work; one on the love of God, the other on the fear of God.

" As faith apprehends God to be the chiefest good, " and not only so in himself, but our sovereign and " only felicity, we cannot so believe, but our souls " must love him above all, and long after him, and " seek their supreme joy in the fruition of him; " which since we can no way arrive to but by " Christ, hence he becomes the chiefest of ten " thousand to our poor souls, exceeding precious, " excellent, and admirable, far above all that the " tongues of men and angels can express him.

" All men pretend a love to God, but there are " few in whom it is sincere. Therefore, to discern " our love, I shall only here insert a few notes of true " love:

" 1. None truly love God, but those who love God " only: they that let any creatures share their heart " with God, deceive themselves, and give God none " of it.

" 2. As God is to be loved only, so he is to be loved " constantly; as well when he strikes as when he " strokes; as well when he takes as when he gives.

" Whom Christ loved, he loved to the end; and they " that love Christ, love him to the end.

" 3. He that truly loves God, loves him for himself, " more than for the good he expects from him.

" 4. He that loves God, loves all things that are " his as his, and those most that have most impres- " sion of his holiness.

" 5. He that loves God, loves all those that love " him, and delights in their conversation, especially " when they contend in the praises of God, and " endeavour to magnify his name.

" 6. The love of God makes true believers to love " all his ordinances, to love his word, and the mes- " sengers of it.

" 7. Further, the love of God makes a true believer " to love all his dispensations, even his chastise- " ments, so far as they are destructive to that sin " which hath procured them.

" 8. Again, the love of God makes believers love " his interest, and be willing to part with all things " that are dear to them for the advancement of his " glory.

" 9. The love of God makes true believers to hate " all things that are contrary to his holiness, even in " themselves and their most beloved relations.

" 10. He that truly loves God, delights to meditate " of him, and to discourse of him, and to hear the " mention of his name, and is weary of that conver- " sation where God is seldom, slightly, or never " remembered. Do we not see that even in creature " loves, whatever the heart is set on, men take all " occasions to admire it, to consult how to attain the " enjoyment of it, and delight to hear the object of " their love praised and commended by others; love " those that love it, and hate those that hate it, and " use all endeavours to make others admire and love " what they do? And are we not ashamed to pre- " tend to the love of God, when a little discourse of " him is tedious to us; when those that hate the

" mention of him, whose mouths are full of lies and " vanity, whose hearts are full of the world, and " whose conversations savour nothing of God, are " our beloved and delightful companions? This is " a sore evil, and deserves a deep consideration and " reflection. Even the saints themselves, in their " conferences of God at this day, are rather fortifying " each other in particular opinions that they affect, " than magnifying the name of God for his excel- " lency and his wonders manifested to the sons of " men in his great works of creation, providence, " redemption, sanctification. Who declares to each " other the goodness of God daily exercised to their " souls, and calls on their friends and neighbours to " bless the Lord with them and for them? Ah, we " live in such a world, that a true lover of God cannot " do it, without casting pearls before swine that " would turn and rent them; and therefore are fain " almost in all company to keep silence, or else have " their hearts disturbed from the contemplation of " the dear object of their souls, and led astray in the " wilderness of the world."

The other passage occurs in speaking of the slavish fear of God felt by the wicked.

" This fear, bondage, and terror, believers and true " worshippers of God are delivered from, through " the redemption that is in Christ; but that gentle " curb which the love of God puts, as a bridle, on " our wild affections, is the delight of the saints, " who count the service of God perfect freedom. " These are affected with a reverential, filial awe in " his presence. They dread his displeasure more " than hell, and seek his face and favour more than " heaven. Heaven would not be heaven to a true " child of God, if God were not there in his grace and " favour; and were it possible there could be a hell " where God's favour could be enjoyed, a true lover " of God would choose it before paradise without " him. But God cannot be separated from heaven:

" he is the heaven of heaven; and where he is present
" in grace and favour, there is no hell in the greatest
" tortures imaginable. This made Lawrence's grid-
" iron a bed of roses. This made the stones that
" were hurled at Stephen, only to beat away the
" gross air from about him, and bring the glorious
" heaven into his view, with the sight of which he
" was so ecstasied, he felt not the pain of the strokes.
" This reverential fear begets a holy care and watch
" in the soul, suspecting and crying out to God to
" keep his citadel there, at every small motion and
" appearance of the enemy, in any suggestion or any
" rising mist. 'Tis a holy frame of spirit that keeps
" us always in a reverent awe and dread of the
" majesty of God, and in an humble posture of soul
" before him, yet cuts not off, but aggravates our
" delight in him, our joy and our singing before him:
" it is our wall of defence, and not our prison; our
" badge of honour, and not our chain of bondage;
" herein our love is exercised; and this is one of
" God's sweet embracings, whereby he holds in our
" souls, and keeps them close to him. He that fears
" not God, loves him not; as 'tis to be suspected
" too many do, that unreverently approach his throne
" in all their filthy pollutions, and dread not to come
" so undecently into his presence."

MRS. EVELYN.

MRS. EVELYN, the lady of John Evelyn, Esq., distinguished as the author of "Sylva," was the daughter of Sir Richard Browne, Bart., ambassador from King Charles I. and Charles II. to the court of France. She was married to Mr. Evelyn, June 27, 1647, when only in her fourteenth year, but continued to reside for some time at Paris under the care of her excellent parents, her husband being called by his affairs to England. At length, in 1652, on Mr. Evelyn's taking up his residence at Say's Court, Deptford, Mrs. Evelyn came to England, accompanied with her mother, Lady Browne. In that mansion they resided for forty years, during which Mrs. Evelyn became the mother of several children; and, in 1694, removed to Wotton in Surrey, the seat of the family, where Mr. Evelyn expired Feb. 27, 1705, in the eighty-fifth year of his age. His lady survived him only four years, dying at Wotton in Feb. 1709, in her seventy-fourth year. She was buried, pursuant to the directions of her will, near her husband; "whose love and friendship," she says, "I was happy in fifty-eight years nine "months, but by God's providence left a discon- "solate widow in the seventy-first of my age. His "care of my education was such as might become a "father, a lover, a friend, and husband, for instruc- "tion, tenderness, affection, and fidelity to the last "moment of his life; which obligation I mention "with a gratitude to his memory, ever dear to me; "and I must not omit to own the sense I have of my "parents' care and goodness in placing me in such "worthy hands."

The following "Character" of this excellent lady was drawn up by the Rev. Dr. Ralph Bohun, and is

given in the Evelyn Memoirs, edited by William Bray, Esq.*

"I had occasion lately to review several letters to "me from Mrs. Evelyn, of Deptford. After reading "them, I found they were much to be valued, because "they contained not only a complete description of "the private events of the family, but public trans- "actions of the times, where are many curious and "memorable things described in an easy and eloquent "style.

"Many forgotten circumstances by this means are "recalled afresh to my memory: by so full and "perfect a narration of them, they are again present "to my thoughts, and I see them re-acted as it were "before my eyes. This made strong impressions "on my mind, so that I could not rest till I had "recollected the substance of them, and from thence "some general reflections thereon, and from thence "drew a character of the author, so far only as by "plain and natural inferences may be gathered from "their contents. In this short model, Mrs. Evelyn "will appear to be the best daughter and wife, the "most tender mother, and desirable neighbour and "friend, in all parts of her life. The historical "account of matters of fact sufficiently set forth her "praises, wherein there could be no error or self- "conceit, and declare her to be an exact pattern of "many excellent virtues; but they are concealed in "such modest expressions, that the most envious "censurers cannot fix upon her the least suspicion "of vanity or pride.

"Though she had many advantages of birth, and "beauty, and wit, yet you may perceive in her "writings an humble indifference to all worldly "enjoyments, great charity, and compassion to those "who had disobliged her, and no memory of past

* Memoirs illustrative of the Life and Writings of John Evelyn, Esq. F.R.S. &c. Edited by William Bray, Esq. F.A.S. 2 Vols. 4to. London, 1819.

" occurrences, unless it were a grateful acknowledg-
" ment of some friendly office: a vein of good-nature,
" and resignation, and self-denial, runs through them
" all. There's nothing so despised in many of these
" letters, as the fruitless and empty vanities of the
" town; and they seem to pity the misfortune of
" those who are condemned by their greater quality
" or station, to squander away their precious time in
" unprofitable diversions, or bestow it in courtly
" visits and conversations. Where there happens to
" be any mention of children or friends, there is such
" an air of sincerity and benevolence for the one,
" and religious concern for the happiness of the
" other, as if she had no other design to live in the
" world, than to perform her own duty, and promote
" the welfare of her relations and acquaintance.
" There is another observation to be collected, not
" less remarkable than the rest, which is her inde-
" fatigable industry in employing herself, and more
" for the sake of others than her own. This she
" wrote, not out of vain glory, or to procure com-
" mendation, but to entertain them with whom she
" had a familiar correspondence by letters, with the
" relation of such accidents or business wherein she
" was engaged for the month or week past.

" This was a peculiar felicity in her way of writing,
" that, though she often treated of vulgar and
" domestic subjects, she never suffered her style to
" languish or flag, but by some new remark or
" pleasant digression, kept it up to its usual pitch.

" The reproofs in any of these numerous letters
" were so softly insinuated, that the greatest punish-
" ment to be inflicted upon any disobligation, was
" only to have the contrary virtue to the fault they
" had been guilty of, highly applauded in the next
" correspondence, which was ever so managed as to
" please and improve.

" Scarce a harsh expression, much less any evil
" surmise or suspicion, could be admitted, where

" every line was devoted to charity and goodness.
" This is no effect of partiality, but appears in the
" particular instances, so that the same judgment
" must be made by all unprejudiced persons who
" shall have a sight of them.

" Any misfortune or disappointment was not mourn-
" fully lamented, but related in such a manner as be-
" came a mind that had laid in a sufficient provision of
" courage and patience beforehand to support it under
" afflictions. All unfortunate accidents are allayed
" by some consolatory argument taken from solid
" principles. No kind of trouble but one, seems to
" interrupt the constant intention to entertain and
" oblige; but that is dolorously represented in many
" of the letters, which is the loss of children or friends.
" That being an irreparable separation in this world,
" is deplored with the most affectionate tenderness
" which words can express. You may conclude
" that they who write in such a manner as this, must
" be supposed to have a just sense of religion,
" because there can scarce be assigned one act of a
" beneficent and charitable temper, but has many
" texts of the Gospel to enforce it, so that all good
" Christians must be very useful and excellent neigh-
" bours and friends, which made this lady ever
" esteemed so. She was the delight of all the con-
" versations where she appeared; she was loved and
" admired, yet never envied by any, not so much as
" by the women. This happiness was gained and
" preserved by one wise qualification; for, though
" no person living had a closer insight into the
" humours or characters of persons, or could dis-
" tinguish their merits more nicely, yet she never
" made any despising or censorious reflections: her
" great discernment and wit were never abused to
" sully the reputation of others, nor affected any
" applause that might be gained by satirical jests.
" Though she was extremely valued, and her friend-
" ship prized and sought for by them of the highest

" condition, yet she ever treated those of the lowest " with great condescension and humanity." .....

It is to be regretted, that the letters of Mrs. Evelyn, above referred to, have not been preserved. Copies of a few of her letters have been found at Wotton; but as they do not bear, for the most part, on religious subjects, they would not come within the design of this work. Mrs. Evelyn's ideas of letter-writing may be gathered from her own words: " I wonder," she says, " at nothing more than at " the ambition of printing letters; since if the design " be to produce wit and learning, there is too little " scope for the one, and the other may be reduced to " a less compass than a sheet of gilt paper, unless " truth were more communicative. Without this " declaration, I hope I am sufficiently secure never " to run the hazard of being censured that way, " since I cannot suspect my friends of so much " unkindness, nor myself of the vanity to wish fame " on so doubtful a foundation as the caprice of " mankind."

In a subsequent letter, her modesty and good sense are unaffectedly displayed in the apology she makes to Dr. Bohun for her silence as a correspondent.

" Should I confess the real cause, it is your expect- " ation of extraordinary notions of things wholly " out of my way. Women were not born to read " authors, and censure the learned, to compare lives, " and judge of virtues, to give rules of morality, and " sacrifice to the muses. We are willing to acknow- " ledge all time borrowed from family duties is mis- " spent: the care of children's education, observing " a husband's commands, assisting the sick, relieving " the poor, and being serviceable to our friends, are " of sufficient weight to employ the most improved " capacities amongst us. If sometimes it happens " by accident that one of a thousand aspires a little " higher, her fate commonly exposes her to wonder, " but adds little to esteem. The distaff will defend

" our quarrels as well as the sword, and the needle " is as instructive as the pen. A heroine is a kind " of prodigy: the influence of a blazing star is not " more dangerous or more avoided. Though I have " lived under the roof of the learned, and in the " neighbourhood of science, it has had no other " effect on such a temper as mine, but that of admi- " ration, and that too but when it is reduced to " practice."

In 1685, Mr. and Mrs. Evelyn sustained a very heavy affliction in the loss of their accomplished daughter, Mary, who died of the small-pox in the nineteenth year of her age. To this calamitous event, Mrs. Evelyn adverts in the following letter to her cousin, Lady Tuke.

" How to express the sorrow for parting with so " dear a child is a difficult task. She was welcome " to me from the first moment God gave her, accept- " able through the whole course of her life by a thou- " sand endearments, by the gifts of nature, by ac- " quired parts, by the tender love she ever shewed " her father and me: a thread of piety accompanied " all her actions, and now proves our greatest conso- " lation. The patience, resignation, humility of her " carriage in so severe and fatal a disease, discovered " more than an ordinary assistance of the Divine " goodness; never expressing fear of death, or a de- " sire to live, but for her friends' sake. The seventh " day of her illness, she discoursed to me in particu- " lar as calmly as in health, desired to confess, and " receive the blessed Sacrament, which she per- " formed with great devotion; after which, though " in her perfect senses to the last, she never signified " the least concern for the world, prayed often, and " resigned her soul. What shall I say? She was " too great a blessing for me, who never deserved " any thing, much less such a jewel..... The pa- " pers which are found in her cabinet, discover she " profited by her reading—such reflections, collec-

" tions out of Scripture, confessions, meditations, and " pious notions, evidence her time was not spent in " the trifling way of most young women. I acknow- " ledge, as a Christian I ought not to murmur, and I " should be infinitely sorry to incur God's further " displeasure. There are those yet remaining that " challenge my care; and for their sakes I endea- " vour to submit all I can."

In the phraseology of this and other letters, the reader may observe a somewhat different style of expression from that which occurs in the writings of persons accustomed from infancy to hear the doctrines of the Reformation clearly and faithfully preached. Mr. Evelyn's most intimate friend and spiritual guide, was Dr. (afterwards Bp.) Jeremy Taylor, whose theology was not wholly untinctured with the Romish leaven. Of the solid piety of Mrs. Evelyn, there is no room to entertain any doubt. Her life was most exemplary, and the piety of her children bears testimony to the care which was taken by both her and Mr. Evelyn to bring them up in the nurture and admonition of the Lord. Some further interesting particulars relative to the character of the accomplished young lady to whose death the above letter refers, will form an acceptable sequel to this memoir.

" The justness of her stature, person, comeliness " of countenance, gracefulness of motion, unaffected, " though more than ordinary beautiful, were," says Mr. Evelyn in his Diary, " the least of her ornaments, " compared with those of her mind. Of early piety, " singularly religious, spending a part of every day " in private devotion, reading, and other virtuous ex- " ercises; she had collected and written out many " of the most useful and judicious periods of the " books she read, in a kind of common place, as out " of Dr. Hammond on the New Testament, and most " of the best practical treatises. She had read and " digested a considerable deal of history, and of

" places. The French tongue was as familiar to her " as English; she understood Italian; and was able " to render a laudable account of what she read or " observed, to which assisted a most faithful memory " and discernment; and she did make very prudent " and discreet reflections upon what she had ob- " served of the conversations among which she had " at any time been, which being continually of per- " sons of the best quality, she thereby improved. " What shall I say, or rather not say, of the cheer- " fulness and agreeableness of her humour? Con- " descending to the meanest servant of the family, " or others, she still kept up respect, without the " least pride. She would often read to them, exa- " mine, instruct, and pray with them if they were " sick, so as she was exceedingly beloved of every " body. Piety was so prevalent an ingredient in her " constitution, as I may say, that even amongst " equals and superiors she no sooner became inti- " mately acquainted, but she would endeavour to " improve them, by insinuating something of reli- " gious, and that tended to bring them to a love of " devotion. She had one or two confidants with whom " she used to pass whole days in fasting, reading, " and prayers, especially before the monthly com- " munion and other solemn occasions.

" She abhorred flattery; and though she had abun- " dance of wit, the raillery was so innocent and in- " genious, that it was most agreeable..... No one " could read prose or verse better or with more judg- " ment; and as she read, so she writ not only most " correct orthography, but with that maturity of judg- " ment and exactness of the periods, choice of ex- " pressions, and familiarity of style, that some letters " of hers have astonished me and others to whom " she has occasionally written. Nothing affected, " but natural and easy, as well in her deportment as " in her discourse, which was always material, not " trifling, add to which the extraordinary sweetness of

" her tone, even in familiar speaking, was very " charming. Nothing was so pretty as her descend- " ing to play with little children, whom she would " caress and humour with great delight. But she " most affected to be with grave and sober men, of " whom she might learn something, and improve " herself. I have been assisted by her in reading " and praying by me: comprehensive of uncommon " notions, curious of knowing every thing to some " excess, had I not sometimes repressed it, nothing " was so delightful to her as to go into my study, " where she would willingly have spent whole days; " for, as I said, she had read abundance of history, " and all the best poets, even Terence, Plautus, " Homer, Virgil, Horace, Ovid. She could compose " happily, and put in pretty symbols. But all these " are vain trifles to the virtues which adorned her " soul. She was sincerely religious, most dutiful to " her parents, whom she loved with an affection tem- " pered with great esteem, so that we were easy and " free, and never were so well pleased as when she " was with us; nor needed we other conversation. " She was kind to her sisters, and was still improv- " ing them by her constant course of piety. Oh " dear, sweet, and desirable child, how shall I part " with all this goodness and virtue, without the bit- " terness of sorrow and reluctancy of a tender parent! " Thy affection, duty, and love to me was that of a " friend as well as child. Nor less dear to thy mo- " ther, whose example and tender care of thee was " unparalleled; nor was thy return to her less con- " spicuous. Oh, how she mourns thy loss! How " desolate hast thou left us! To the grave shall we " both carry thy memory.

" God alone (in whose bosom thou art at rest and " happy!) give us to resign thee and all our content- " ments (for thou indeed wert all in this world) to his " blessed pleasure! Let him be glorified by our sub-

" mission, and give us grace to bless him for the " graces he implanted in thee, thy virtuous life, pious " and holy death, which is indeed the only comfort " of our souls, hastening through the infinite love " and mercy of the Lord Jesus to be shortly with thee, " dear child, and with thee and those blessed saints " like thee, glorify the Redeemer of the world to all " eternity! Amen!

" It was in the nineteenth year of her age that this " sickness happened to her. An accident contri- " buted to this disease. She had an apprehension " of it in particular, and which struck her but two " days before she came home, by an imprudent gentle- " woman whom she went with Lady Falkland to visit, " who, after they had been a good while in the house, " told them she had a servant sick of the small pox " —who indeed died the next day: this, my poor child " acknowledged, made an impression on her spirits. " There were four gentlemen of quality offering to " treat with me about marriage, and I freely gave " her her own choice, knowing her discretion. She " shewed great indifference to marrying at all; for " 'truly,' says she to her mother the other day, 'were " 'I assured of your life and my dear father's, never " 'would I part from you. I love you and this home, " 'where we serve God, above all things, nor ever " 'shall I be so happy. I know and consider the " 'vicissitudes of the world; I have some experience " 'of its vanities; and but for decency more than " 'inclination, and that you judge it expedient for " 'me, I would not change my condition, but rather " 'add the fortune you design me to my sisters, and " 'keep up the reputation of our family.' This was " so discreetly and sincerely uttered, that it could not " but proceed from an extraordinary child, and one " who loved her parents beyond example.

" On looking into her closet, it is incredible what " a number of collections she had made from histo-

" rians, poets, travellers, &c. but above all, devotions,
" contemplations, and resolutions on these contem-
" plations, found under her hand in a book most me-
" thodically disposed; prayers, meditations, and de-
" votions on particular occasions, with many pretty
" letters to her confidants; one to a divine (not named)
" to whom she writes that he would be her ghostly
" father, and would not despise her for her many errors
" and the imperfections of her youth, but beg of
" God to give her courage to acquaint him with all
" her faults, imploring his assistance and spiritual
" directions. I well remember she had often desired
" me to recommend her to such a person, but I did
" not think fit to do it as yet, seeing her apt to be scru-
" pulous, and knowing the great innocency and in-
" tegrity of her life.

" It is astonishing how one who had acquired such
" substantial and practical knowledge in other or-
" namental parts of education, especially music both
" vocal and instrumental, in dancing, paying and re-
" ceiving visits, and necessary conversation, could
" accomplish half of what she has left; but, as she
" never affected play or cards, which consume a world
" of precious time, so she was in continual exercise,
" which yet abated nothing of her most agreeable
" conversation. But she was a little miracle while
" she lived, and so she died!

" Divers noble persons honoured her funeral, some
" in person, others sending their coaches, of which
" there were six or seven with six horses, viz. the
" Countess of Sunderland, Earl of Clarendon, Lord
" Godolphin, Sir Stephen Fox, Sir William Godol-
" phin, Viscount Falkland, and others.....Thus
" lived, died, and was buried the joy of my life, and
" ornament of her sex and of my poor family! God
" Almighty of his infinite mercy grant me the grace
" thankfully to resign myself and all I have, or had,
" to his Divine pleasure; and, in his good time re-

" storing health and comfort to my family, 'teach
" 'me so to number my days, that I may apply my
" 'heart to wisdom,' be prepared for my dissolution;
" and that into the hands of my blessed Saviour I
" may recommend my spirit! Amen!"*

* Evelyn Memoirs. Vol. i. pp. 588—594.

MRS. SARAH SAVAGE.

MRS. SARAH SAVAGE, the eldest daughter of that eminent servant of Christ, the Rev. Philip Henry, and sister of Matthew Henry, the Author of the Family Commentary on the Bible, was born at Broad Oak, in Flintshire, Aug. 7, 1664. She was the eldest of four daughters. Of two of her sisters, Mrs. Radford and Mrs. Hulton, memorials have been preserved, which exhibit them as equally worthy of their truly honourable parentage and kindred. The character of the other sister, Mrs. Tylston, was not less estimable. Particular attention appears to have been paid to the education of Mrs. Savage. At the early age of seven years, she had made such proficiency in the Hebrew language, by the aid of a grammar which her father compiled for her use, that she could readily read and construe a psalm in the original. At ten years of age, she used to write the outlines of the sermons which she heard preached, with tolerable exactness. She mentions in her Diary, that she afterwards read these sermons with great comfort and edification at the distant period of sixty years. This custom she continued to old age, and many volumes are still extant of the sermons which she took down; besides which, she preserved in writing, her honoured father's stated expositions in the family, and used them, through life, in her private perusal of the Scriptures. On reviewing, when seventy years of age, this period of her life, she thus expresses her gratitude to God, for the pre-eminent religious advantages which she enjoyed.

"My great Creator and Benefactor endued me "with understanding, reason, a capacity to learn; "but Infinite Goodness gave me early advantages by

" religious parents, such as, I am ready to think, the " whole world can hardly produce the like. I was " betimes taught my catechism and other things pro- " per for my age. I had excellent examples. Religion " was set before me in the clearest and best light. " Secured, by privacy, from so much as seeing the " corruptions the world abounds with, for the first " twenty years of my life, I do not remember to have " heard an oath, or to have seen a person drunk. " But still, this was but negative religion. The free " grace of God, in infinite mercy, took early hold of " me, and brought me to feel something of the powers " of the world to come."

In her sixteenth year, Miss Henry partook, for the first time, of the Lord's Supper; and on that occasion, she devoted herself to God with a sincerity and solemnity which proved a source of satisfaction to her in the retrospect. Henceforth, her papers discover an increasing anxiety that, by departing from all iniquity, she might adorn her Christian profession, and walk worthy of the Gospel of Christ. A few years after making this public profession, she commenced that series of closet compositions to which her Biographer has been chiefly indebted in compiling her Memoirs.* The following extract from her papers, will shew the views and feelings with which she adopted this resolution.

" Aug. 1686. I have had it in my thoughts to do " something in the nature of a Diary, being encou- " raged by the advantages others have gained there- " by, and the hope that I might be furthered by it in " a godly life, and be more watchful over the frame " of my heart when it must be kept on record. I " would approve myself to God, who alone knows " the sincerity of my heart. To him I have made " my request known herein; and I heartily beg that " what I shall at any time put down, may be the true

* " Memoirs of the Life and Character of Mrs. Sarah Savage, " &c. By I. B. Williams." 12mo. London. 1821.

" workings of my heart, and that I may in nothing " bear false witness against myself."

The fear of self-deception here intimated, shews that the writer was well aware both of the deceitfulness of the heart in general, and of the abuse to which the practice referred to is liable. Diaries of religious feelings were much more common in those days than they are now. They have of late fallen into some disrepute, from the injudicious publication of too many private records of the kind, which were not fit for the public eye. The minuteness with which sometimes unimportant circumstances are detailed in them, has, in print, a ridiculous effect; and there is always danger lest the writer should mistake mere sentiment for the genuine operation of feeling, and " put down" the workings of the head as the record of the heart's emotions. Yet, when properly conducted, such a memorial is adapted to be eminently conducive to self-knowledge and self-improvement. It secures the habit of retirement, and the practice of self-examination; and is especially useful, as keeping alive an observant remembrance of the dealings of Divine Providence.

The following year, (March 28, 1687,) Miss Henry was married to Mr. John Savage, a respectable farmer and land-agent, of Wrenbury Wood, near Nantwich, Cheshire. Her notice of the annual return of that day, evinces the satisfaction and gratitude with which she looked back on the event. She was not " unequally yoked." She and her husband made it their constant practice to pray with each other morning and evening, besides engaging in family and private devotion. Providence continued them long together, not less than forty years, blessings to each other and to all around them, so far as their influence and ability extended.

Mrs. Savage was the mother of nine children, but four daughters only survived her. She was remarkable for her care and tenderness towards her children in their infancy, but still more for the concern which

she manifested for their souls, as they grew up, and became capable of receiving instruction. Not only was a considerable part of the Sabbath evenings devoted to the important duty of instructing them, but it was her daily endeavour, both by precept and example, to train them in the way wherein they ought to go. She had a happy method of rendering religion interesting to young people, by encouraging them to ask questions, and to converse freely on the subject; and she was careful not to represent it in a forbidding light, by any thing harsh or severe in her manners or temper. To these means of improving their minds, she daily added the most affectionate prayers both with them and for them. Many instances might be adduced of her pious care over them, both in the serious advice which she gave them, and in the letters which she wrote to them when abroad. Whenever she saw it needful to give them reproof, it was always done in a manner which shewed that she had nothing in view but their real welfare. Her Diary abounds with expressions of concern for their spiritual welfare. For that of her domestics, also, she cherished a holy zeal, which discovered itself in her regular and patient efforts to instruct them. She thus writes soon after her marriage: "Oh, that the family might be the better for "me! As far as I know my own heart, I earnestly "desire the salvation of every soul under our roof. "Oh, that they did but see what I see of the excel-"lency of Christ, the sinfulness of sin, and the vanity "of creatures!"

Although Mrs. Savage was constant in her retirements morning and evening, and, in the latter part of her life, at noon also, yet, she never suffered these religious exercises to interfere with her domestic duties. She attended diligently, says her Biographer, to the routine of the kitchen and the dairy, the market and the fair. "Conscientious waiting upon "God," it is stated in the funeral sermon preached on occasion of her death, "neither prevented her dis-

" charging her duty to those who were about her, " nor hurried her to the neglect of her temporal con- " cerns. So remarkable was her diligence in her " family, that, excepting the portion of time which " she consecrated to God, it is said of her by one that " observed and knew her well for forty years, that " she was not idle or unemployed, no, not for a mo- " ment. She very well understood and knew that " her duty to God did by no means oblige her to " neglect the duties of a wife, a mother, or a mis- " tress. When out of the more immediate service " of God, she was constantly discharging these. " Religion is no friend to sloth, confusion, or indo- " lence." She habitually rose early, was a great economist of time, and, during the last years of her life, usually kept the Bible by her while at work, that she might employ her mind in religious meditation on particular portions of the word of God. By these means, she found time for works of charity and benevolence. " The pleasure with which she gave alms, " or did any other good office to the poor or dis- " tressed," we are told, " is not to be described. She " willingly employed herself in making garments for " their clothing. She always spoke of the plenty of " a farm-house as one of the chief advantages of her " station, in that it allowed her greater opportunities " of supplying the wants of the poor, and feeding " the hungry, which she always did with her own " hands." Her own language on this subject, will shew the truly Christian principle by which she was actuated. " I find," she says, " the duty of giving, " hard to manage aright; to keep the eye single. I " find it much easier to draw out the hand to the " hungry, than to draw forth the soul in inward com- " passion. Oh, this *inside* of duty is that which I find " so very hard."

In the year 1721, Mr. and Mrs. Savage were visited with a peculiarly sharp affliction, in the loss of

their only son, who was cut off by the small-pox in the twenty-second year of his age. The reality and efficacy of her religious principles were now put to the trial, and they stood the test. Her submission to the will of God, and her unshaken confidence in the Divine goodness, are satisfactorily displayed in the private record of her feelings at this period.

"1721, February 15. My dear Philip was seized "with the fatal distemper, the small-pox. Many, "many fervent prayers were put up for him, both in "closets and congregations; but on Monday, Febru- "ary 27th, between one and two o'clock, he breathed "his last—the blessed spirit took wing, I trust, to "the world of everlasting rest and joy. The desire "of our eyes—concerning whom we were ready to "say, *This son shall comfort us.* Once all our joy— "now, all our tears. Near 22 years of age. *O my "dear Jonathan, thou art slain in the high places.* He "was just beginning to appear in public business— "sober, and pious. A true lover of his friends, of "whom he said on his death-bed, 'I lay them down "'as I do my body, in hope to meet again every way "'better.'—To his father he said, 'Farewell, my dear "'father, you won't be long after me.' One of the "last words we could understand, was of that blessed "choir, that triumphant choir, to which, I verily "believe, he is joined. A sore breach this is to us. "But, now God has done his work, let us go and do "ours, patiently and quietly lying down under the "rod. *It is the Lord, let him do as seemeth him good.* "I have no murmuring thoughts. Lord, thou shalt "beat, and I will endeavour to bear. I do not think "the worse of God, or of prayer, for this dispensa- "tion; yet, sometimes, I am much oppressed. I find "that deceit lies in generals. How often have I, in "word and in tongue, given up and devoted my *all* "—yoke-fellow, children, estate—and all without "mental reservation. And now when God comes to

"try me in but one dear comfort, with what diffi-
"culty can I part with him! O this wicked heart!
"Shall I think to keep back any thing when I have
"given *all?* By no means. Lord, *I am thine,* and
"all I have, and all I can do. Though thou shouldest
"strip me of all my children, and of all my comforts
"here, yet, if thou give me thyself, and clear up to
"me my interest in the everlasting covenant, it is
"enough. That blessed covenant has enough in it
"to gild the most gloomy dispensation of Provi-
"dence. O, that we may hear the Lord's contro-
"versy! He seems to speak in *this* providence as
"one that will be heard. Lord, give me the hearing
"ear. The man of *wisdom* will hear. *What says my*
"*Lord unto his servant?*—It is a great loss to lose
"any children, especially such an one as this. Lord,
"do me good by it, that I may keep the mean be-
"tween despising the chastening, and fainting under
"it. We have had a long series of health, peace,
"plenty. We have not been emptied from vessel to
"vessel. We have lived too easily, too happily, even
"to the envy of those about us; and now, God
"sends this sharp and heavy affliction. I would get
"good by it, and be brought nearer to Himself.
"Alas! how weak is my heart, how hard to turn my
"tears into the right channel! We have many sym-
"pathizing friends and letters, which to me are but
"as *songs sung to a heavy heart.*"

"Blessed be God," she says a little further on,
"my dear child had no bands in his death. He said,
"'Death is not bitter.'" She thus introduces an-
other of this excellent young man's dying expressions,
which was not less remarkable: "It was one of my
"dear Philip's sayings, when on his death-bed, 'I
"'can bear any thing from God's immediate hand'—
"Then why should not I?" Her reply has been
preserved, to one of the many consolatory letters ad-
dressed to her on this melancholy occasion. We
transcribe part of it.

"Rev. and dear Sir,

"I do, as I well may, esteem it a great favour, that you would take so much time from your other weighty employments to write to me a mere stranger. But unacquaintedness with the face is no bar to the communion of saints; and for all your kind expressions of a tender sympathy, I return you a great many thanks. 'Tis a demonstration that you are qualified, as a gospel minister should be, to bind up broken hearts, and to speak a word in season to them that need it. It has pleased our heavenly Father, in wisdom to chastise us, by taking away the "desire of our eyes with a stroke;" yet I desire to justify him in all his dealings. From his good hands nothing can come amiss. I can see by what you write, that you can easily put your soul in my soul's stead, and know somewhat of the heart of a sorrowful parent. I was ready to say—this same shall comfort us, and that he would be serving God on earth when we are silent in the dust; but Infinite Wisdom said otherwise. And shall folly dispute? We were ready to think our mountain stood strong; but alas! soon convinced of the contrary. I would now make it my greatest care to *improve* the providence. To lose such a dear child, and not be bettered by the affliction, doubles the loss. You well observe that of David, *I shall go to him*—not only to him to the grave, but to him to *heaven*, to be joined to that blessed choir which he spoke of a few hours before his death. Though we are much at a loss as to the particular meaning of this providence, yet, in general, we are sure it is *well*. I have now one less tie to draw me downward, and shall have so much less care in my dying moments."

Mr. Savage survived his son little more than eight years. His removal was sudden. His widow, now in her sixty-sixth year, thus gives vent to her feelings under this afflicting bereavement.

"Saturday, Sept. 27th. A heavy stroke falls "upon me, unexpectedly, by the sudden death of my "dear yoke-fellow, with whom I have lived in great "amity and affection, these forty-two years and six "months. *Lord, what is man?* He seemed pretty "well in the morning, but complaining of pain, I per- "suaded him to go to bed, which he no sooner had "done, but he expired without a sigh or groan. "Alas! What—what is this that God hath done unto "us? O for wisdom and grace to improve this sad "providence! He had almost completed his seventy- "eighth year. I will endeavour to lay my hand on "my mouth. I have often told my heavenly Father, "that I will take nothing ill that he shall do with "me. Since I have his eye, his ear, and blessing, "why should I not submit to his rod?"

"Sabbath day, Sept. 28th. We kept a poor, cold, "and sorrowful sabbath. I sit alone and keep si- "lence."

"Tuesday, Sept. 30th. I am still desiring and "endeavouring to improve this affliction. I would "meditate on the happiness of separate spirits. He "that was lately groaning (though that was seldom) "is now, I trust, singing and rejoicing, and would "not be again with us. O glorious hour! Blessed "exchange!"

"Wednesday, Oct. 1st. We laid up the dear re- "mains in comfortable hope of a glorious resurrec- "tion. The sadness of my spirit makes me almost "stupid; yet, in reflection, I will say—*all is well.* "We are parted for a time; yet, I trust, we shall be "together *for ever.* Our friends and neighbours "mingle tears with us. He has long served his ge- "neration, and is now gone to rest. A flood of cares "falls on me, but I cast all my care on my heavenly "Father, who has cared for me hitherto, and, I trust, "will. I lack wisdom. I ask it. Lord, give—give "liberally. Do not upbraid. No, not with my folly. "*For the Lord God is a sun and shield: the Lord will*

" *give grace and glory: no good thing will he withhold* " *from them that walk uprightly.* A promise worth " a king's ransom. God's sovereignty should silence " me, and his wisdom satisfy. It is *well* with my " husband. It is *well. All* is well that God doth. " My time after him is not likely to be long."

After the death of her husband, Mrs. Savage did not long continue to reside at Wrenbury Wood; but, after passing some time with her daughter, the wife of the Rev. Mr. Holland, at Wem, she removed, in the year 1736, to West Bromwich; where, in the society of another married daughter, the wife of the Rev. Mr. Witton, Minister of the Dissenting congregation at that place, she spent the residue of her days in peaceful and diligent preparation for heaven. Adverting to the advanced period to which her days had been lengthened, she writes: " 1738, March 14. " Oh that I may be some way useful even in old " age! I am willing to continue here while God " pleases, but my settled judgement is, to *desire to de-* " *part and be with Christ*, which is far better. I see " my children's children, and peace upon Israel."

About this time, she was gratified with an unexpected visit from the pious and learned Dr. Doddridge. " I have often," she says, " been pleased " and edified by his books, but I never expected to " have conversed personally with him. I now find " such a happy mixture of piety, sweetness, and hu- " mility, as much affects me."

It pleased God to extend the life of this venerable Christian to a very advanced age. She survived her removal to West Bromwich between fifteen and sixteen years, and expired, without any previous illness, on the 27th of Feb. 1752, in her eighty-eighth year. " She dropped mortality," says her niece, Miss Tylston, " without being herself sensible of the " change, till she found herself in the world of light, " among the number of the spirits made perfect; " the world to which she was allied, and formed to

"the temper and disposition of. She had lived a "holy, cheerful life; made religion her business, "her choice early; and she was an ornament to her "profession, through all the different scenes and "periods of it. She was useful, beloved, meek, "humble, charitable. She is gone to receive her "reward, joined to the society she loved."

Candour and moderation were conspicuous traits in the character of this excellent woman. Firmly attached to the Presbyterian mode of worship, a Protestant Dissenter upon principle, as well as by education, while she never shrunk from an avowal of her sentiments, she was very far from cherishing a factious or schismatical spirit. She was in the habit of statedly resorting to the parish church once on the Lord's day, while resident at Wrenbury Wood, there being no Dissenting meeting-house nearer than Nantwich, a distance of five miles. Her papers contain frequent extracts from the Book of Common Prayer, with special observation of many admirable petitions as suited to her own circumstances. This happy combination of firmness and moderation, of prudence and candour, is admirably displayed in a letter of mild remonstrance addressed to a clergyman, occasioned by what appears to have been considered as a personal attack from the pulpit. It does great credit to the party addressed, that the letter is said to have produced its due effect.

"Dear Sir,

"I have long desired an opportunity of conversing with you, and I know not how to excuse my doing thus, since you are so obliging and easy of access, but only for privacy, especially as it becomes such as I in silence to learn. Yet, we are also commanded to be ready to give a reason of the hope that is in us, with meekness and fear. Therefore, you will pardon my boldness in thus expressing my thoughts. Women's tongues and pens sometimes claim a

freedom, which men, who are more wise and reserved, will not use. It is (or may be thought) our unhappiness to differ from the established church in some lesser things, but, while we agree in fundamentals, why should there be among us strife and envying?

"The high charge we had yesterday from you, of *devilish pride, arrogance,* &c., I cannot account light, especially from one who should stand in the place of God, to guide and direct us in the way to heaven. I think it invidious to judge men's hearts, which none but God can do. It cannot be in itself sinful to dissent from the church, else why did we cast off the yoke of Rome?

"For my own part, I freely profess that I have seen so much sincere piety, fervent charity, and humility practised in those I have joined with, and found such solid peace and tranquillity in this way I have walked in, that, I trust, I shall never be either allured, or affrighted, from it. The name of schism (that ecclesiastical scare-crow) is industriously, though falsely, thrown on us, as I have seen proved. But if it were true, who is in the fault? The imposers of things, themselves own to be unnecessary, or we who dare not comply with them, yet desirous to sacrifice any thing to peace, but truth? I must say, as any unprejudiced person will, that if the Nonconformists are mistaken, they are the most unhappy to exclude themselves from all that is desirable in the world, and to expose themselves to poverty, scorn, and hatred. I must do them that justice to tell you, I never remember to have heard one public reflection from any of them upon the established church. I need not here enter into the merits of their cause, which hath so many better advocates; only I must take the freedom to express my resentments that we have, sometimes, from your pulpit, such keen reflections as we cannot bear, and as, I am sure, do no real good to any one. The great things of the Gospel—faith in Christ, repentance unto life, and

new obedience—these are enough to spend our zeal about: as a worthy person writes, our lives are short, our work great, our souls precious, heaven and hell real things, and all that must be done for eternity must be done quickly, or it will be too late. Therefore, I am always glad to hear ministers insist on these great things. I was much affected, many years ago, with a sermon I wrote from you on those words—*Purifying to himself a peculiar people, zealous of good works.* I wish you would preach, and pray, as you did then; yet, good Sir, excuse my freedom in thus giving vent to my thoughts. I think there is no family but ours in the parish that are accounted dissenters; yet, you know, we are as true friends to you, and the church, as any in the parish, perhaps more than many who profess to be entire members of the church of England. As many of our family attend the ministry as most, or any of the like number; and it is to me sad that we should be censured, and worse thought of than them, than hundreds who absent themselves through ignorance and carelessness. It is well we are not to be each other's judges.

"Said my honoured father, when dying—'Follow 'peace, and holiness, and let them say what they 'will.' This has been my sincere desire and endeavour. And I solemnly profess, I have not at all endeavoured to draw my children into the same way, otherwise than what my example might do, though some of them have taken pains to study those points, and are not presbyterians by chance, but of choice; for I desire they may not pin their faith to my sleeve, but choose for themselves, and, if they take this despised way, it is not because they know no other, but because they know no better.

"I have heard divers complain that you speak so low, they can scarce hear you; but I observed yesterday, you could raise your voice. If I had foreseen our treatment, I believe my place had been empty,

I know not how they will answer it, who beat their fellow-servants, and cast stones instead of bread. I know not what the church would have: they have all the profits, preferments, and advantages they can desire, yet, because our governors take off the power to persecute, it avails nothing. But I am quite too tedious, and I crave your pardon, Sir, a thousand times, for my freedom with you. I truly respect your person and ministry, and pray for its success. I am satisfied, you well know the great value of all souls, and the danger of most. This thought will quicken you to cry aloud, and shew your hearers their sin and duty before it be too late. What a blessed place is heaven, where there will be no divisions, or disturbances, for ever! To which glory may He bring us, who hath most dearly bought us with the inestimable price of his own blood. Amen."

Such a letter was worthy of the daughter of Philip Henry.

A few additional extracts from her diary shall close this memoir, and supply the place, as they obviate the necessity, of any further panegyric.

"1714. June. When I look back to the year "1686, wherein I first began this account of myself, "it is with the remark of that blessed apostle— "*Having obtained help of God, I continue to this day.* "Hitherto supported, comforted, carried on through "storms and difficulties, so as still to be, in some "measure, pressing forward. Not unto me, not "unto me. Free grace shall have all the glory. I "was then little more than twenty; now almost fifty "years of age. I have entered my declining years. "Finding those that look out of the windows begin "to darken, I am obliged to use glasses. I find my "strength fails. Yet, as to these infirmities, several "things comfort me. They are only natural, and "common, not hastened by my own sin and folly.

"I, otherwise, enjoy a very great measure of health, "and can be in any post of usefulness, not having "been confined to my bed or chamber for almost "three years. But, the greatest support of all is, "the good hope of everlasting rest, that when my "earthly tabernacle shall be dissolved, I shall have "a heavenly mansion provided for me, where I shall "see God, and my glorious Redeemer, and enjoy "them. And, though how, or in what manner this "shall be, we are not sure, yet, the thing itself is "clear, as if written with a sun-beam. Not all the "powers of earth and hell shall be able to break, or "make void, one link of that glorious, golden chain. "*Moreover, whom he did predestinate, them he also* "*called; and whom he called, them he also justified;* "*and whom he justified, them he also glorified.* What "though the flesh perish, and be worms' meat, yet, "the better part will be secured, and the Lord Jesus "Christ will not lose one grain of the dust of any of "his dear people, but will, by his power, raise them "up; so that soul and body shall be united, and be "together for ever with the Lord. Amen. Halle-"lujah! Establish thy word unto thy servant on "which thou hast caused me to hope. I am not "ashamed, for I KNOW *in whom I have trusted, and* "*he is able to keep that which I have committed unto* "*him against that day.*"

Twenty years after, in 1734, the venerable Writer thus reviews the leading circumstances in her history.

"Finding decays," she writes, "especially in my "memory, I think it not improper to leave this "testimony under my hand, of that kind Providence "which has followed me all my days. I think the "employing of my writing faculty this way, is a duty "which God may expect from me, since I must own, "that is a pleasure to me, which some who could do "it, are averse to."

"In the 16th year of my age I was admitted to "the Lord's table. I took the covenant of my

" baptism upon myself. I made it my own act and " deed to join myself to the Lord; and I have since " found unspeakable comfort that my *early* days— " the male in the flock—were dedicated to his service. " I have often repeated, but never repented, this " choice.

" I think I should not overlook the great mercy " I had in those years by bodily health—not one " day's sickness in twenty years. I had comfort in " the society of friends and dear relations. We " dwelt together in the greatest unity. I had ex- " cellent helps by good books—the lives of holy " persons of both sexes. These, I am sure, may be " placed in the account of my mercies.

" The most signal, eminent mercy of God to me, " was in the great turn of my life, when I was mar- " ried, March 28, 1687, to one every way a help- " meet for me. I was enabled, in some measure, by " Divine grace, for the duties of that state, and I had " abundance of the comforts of it. All praise to the " God of my mercies.

" In the year 1688, I was brought safely through " the small-pox, after which my dear father led us " in a family thanksgiving. He preached from " John, v. 14. *Thou art made whole: sin no more.* I " would reckon the frequent lectures we then had, " among my mercies. I hope some good was done, " and the house was, as I thought, perfumed by the " good prayers offered in it.

" The end of that year my first daughter, Sarah, was " born, and suitable mercies were afforded to us both. " After her I had six living children—three taken, " three left.—Dear Philip spared to his 22d year, " then taken by the small-pox. *I shall go to them.*

" Another considerable mercy to me has been the " marriage of all my four daughters suitably, and " with consent, and to those who fear God, and have " a competency in the world. All of them fruitful " vines, and nursing mothers. Especially, that I

" see some of theirs, as they grow up, serious, with " their faces heaven-ward.

" I think I may reckon among my mercies, the " supports I have had under sharp afflictions—an " only son taken in the flower of his age, 1721—my " dear husband, in September, 1729, suddenly re- " moved. Yet my God has taken that care of me " which the dearest relations could not have done, " had they been spared. Since I have been in the " widowed state, still goodness and mercy have " followed me.

" The health I have in my old age is, surely, a " great mercy.

' His mercy *crowns* my growing years.'

" I have the use of reason, and peace in my own " conscience, those unspeakable blessings. How " much am I indebted! Ebenezer."

Towards the close of the diary occurs this short but expressive record. Mrs. Savage was, at this period, verging on seventy-eight.

" 1742. April 10. My kind Master will not cast " off a poor old servant. It is a good remark of " Dr. Watts's, that, ' to a pious person, old age is " but as a summer's evening.' O that mine may be " so!"

Her wish was granted: her end was peace.

MRS. ANN HULTON.

Ann, the youngest daughter of the Rev. Philip Henry, was born at Broad Oak, Nov. 25, 1668. She afforded, together with her sisters and their brother, a signal instance of the advantage and blessing of a religious education. "I know not," remarks the Editor of her Memoirs, "whether the children were "more happy in having such parents, or the parents "in having such children." From the manuscript memoir drawn up by her brother, the Rev. Matthew Henry, for private circulation, and recently published by the author of Memoirs of Mrs. Savage, we obtain the following brief particulars of her life and character.

This excellent person gave very early indications of a sweet and tractable disposition, and an aptness to learn above most of her sex and age; which "in-"duced her father, after she had learned to read "English well, before she began to sew, to initiate "her into the Latin tongue, which she took very "easily, but made no great progress in it." From a child she knew the Holy Scriptures, and read them with delight; and as soon as she grew to any capacity, "was very well affected and inclined to the "exercises of piety and devotion." Before she had attained the age of seven, she had learned to take part in the repetitions of the heads of sermons in the family; and when about eleven years old, she began to write down the substance of what she heard; a practice which she continued all her days. In her sixteenth year, she was admitted to the Lord's Supper, and, with a great deal of satisfaction both to herself and to her pious father, joined herself to the Lord and to his church. "How amiable and ex-"emplary her deportment was in all relations," says her Brother, "as a daughter, as a sister, as a friend,

" they who knew her can easily bear record; and " though it never appeared to the discouragement " of the rest, it could not but be discerned, that " Mr. Henry had a special love for his little Nancy, " and sometimes said, she was the diamond in his " ring." In her twentieth year, she was married to Mr. John Hulton, of Chester. In her private papers, she thus refers to the change in her condition: " After nineteen years barrenness in the place where " I first sprung up, God was pleased, by his provi- " dence, to put me in the married state, and trans- " plant me into a new soil. It was an affair I " thought of great weight, and I was much afraid " of seeking great things for myself in this world " therein."

She became a mother in the year 1689; but the child died in the birth. Her reflections on this event are very striking.

" A day never to be forgotten, wherein I felt the " bitter fruits of the sin of my mother Eve; that part " of the sentence being fully fulfilled, *I will greatly* " *multiply thy sorrow; in sorrow thou shalt bring* " *forth.* The peril and danger were much greater " than ordinary, so that there was but a step between " me and death. My flesh and heart were ready to " fail, and friends ready to despair; but God became " the strength of my heart and my portion; and I " trust he will be so for ever. But behold, what " have these sheep done?—O Adam, Adam! what " hast thou done! My comforts are taken away " before I had well received them. Was it all lost " labour? Surely no: I have good hope that Heaven " is something fuller for my babe. I shall go to her, " but she shall not return to me. My God is instead " of all to me; and were he not mine, sure it were " impossible to bear up without sinking under those " pains I endured. But the mercy swallowed up " the affliction, and rejoiced against judgement. I " have often promised to love him, and to live to

" him; and I do it once more." " What need," she would often say, in reference to this event, " have " mothers to pray for their children before they are " born!"

She had afterwards several children, who were spared to her; and her affectionate solicitude as a mother is conspicuous in her letters. " I know," she writes to a friend, " you rejoice with us when " we rejoice. That you may do so, you must know " how it is with us. As yet, health and peace are " continued; the nursery prospers, and the little " ones; angels watch over us continually. The " tediousness of nursing, we owe to sin: that which " sweetens it, is, the hope that some of our children " may glorify God in the world." And again: " It " comforts me as to nursing inconveniences, that " bringing up of children, lodging strangers, and " washing the saints' feet, are put together as *good* " *works*. 1 Tim. v. 10." Her tender care of two orphans, the relations of her husband, which the providence of God brought into their family, was another amiable trait in her domestic character. " The virtuous woman," pithily remarks Matthew Henry, " will look well to the ways of her household, " and yet not neglect the ways of her heart." This was strikingly illustrated in Mrs. Hulton. Cheerful, active, frugal, and charitable, she made it appear that she found the ways of wisdom pleasantness, and her conversation was well adapted to win " those " who are without. Her evenness and composure under all events, were very exemplary. " One should " seldom or never see her ruffled or disturbed by " any provocation, lifted up with any joy, or cast " down with any sorrow." Yet was she far from being insensible, as her zeal to promote works of piety and charity, and her readiness to stretch forth her hand to the needy, amply testified. She visited the widow and the fatherless in their affliction, and kept herself " unspotted from the world."

A letter which she wrote to one of whom she had heard something scandalous, taking care that it should not be known from whom it came, is too characteristic and instructive to be omitted.

"Mr. ———

"To ease myself, and, if it might be, to do you good, is my design in writing this. I having joined with you in Gospel ordinances, cannot hear of your fall without fear and trembling. Very loath I was to believe it; speak of it I may not:—'tell it not in Gath, publish it not in the streets of Askalon;' but first to yourself, whom I cannot expect to inform of that which you know not, but remind you of that you do know,—that the prevailing love of God in the heart will no way consist with the love and liking of any sin. Whoever they be that name the name of Christ, and do not depart from iniquity, I am sure their profession will carry them but a little way, at furthest but to heaven's gates: dissembled piety is double iniquity, and shall receive greater damnation. I do wonder how, and with what face, any one can appear before God, among his people, in solemn ordinances, that is yet resolved to go on in sin. Consider, you may deceive us that join with you, but not Him that searcheth the heart, and knows what is in man. Is your spot the spot of God's children? It is true, David fell foully; and I fear some have encouraged themselves in sin by his example; but let them consider, it was once,—in an hour of temptation,—and it cost him dear. He came home by weeping cross, and I believe he would not for his kingdom have repeated the sin: after which, he had scarce a good day. Wherefore is his sad fall recorded, but that all people may take heed of *entering* into temptation, and watch and pray that they may not? Is it a light matter that religion is so much reflected on? By your means the blessed name of Jesus Christ suffers. People say, 'Yea, they are all

alike;' whereas, God knows, as you have opened the mouth of the wicked, you have saddened the hearts of the godly, who mourn in secret for your miscarriages. May I advise you, nay, doth not the word of God command you, to remember whence you are fallen, and to repent; and let your repentance be public, as your fall hath been. There is yet hope if you return, but none if you go on: there is a fountain opened for poor sinners, to wash from sin and from uncleanness, but then you must look up to Him whom you have pierced, and *mourn*. I know not what frame you are in, but God knows, this comes from the true love I bear to your soul and the interest of religion, which greatly suffers: offences do come, and will come, but woe to them by whom they come! Can there be baser ingratitude than to make Him suffer *by* us, who suffered so much *for* us? Do you thus requite the Lord? Dare any come to the table of the Lord for a cloak to vile practices? O profound madness! Is the holy Jesus a patron of sin? Is Christianity a bare name? No, I will never believe it! What shall I say? Return unto the Lord, for you have fallen into iniquity: take with you these words, and say, *Take away all iniquity*. Hosea xiv. 2. I shall cease speaking to you, but not praying for you, who am

"Your soul's Friend."

Mrs. Hulton, and her sister Mrs. Radford, died within a few weeks of each other, and within little more than a year of their eminent father. Soon after the death of her sister, Mrs. Hulton thus writes to her sister Savage.

"The good tidings we have had of your safe deli-
"very," (which was the next day after her sister Radford's death,) "and that God was to you a pre-
"sent help, and both root and branch are spared,
"mixeth our song of judgement with mercy, and God
"hath set the one over against the other. We have

" been continued together many years; and after the " crown fell from our head, God let us alone another " year also: but now the knot is broken. O for a " sense of Divine displeasure in this dispensation, " and wisdom to spell out the meaning thereof! *For " all this, his anger is not turned away, but his hand is " stretched out still.* Dear sister Tylston is very " weak. We want our Aaron, the priest of the family, " who would have stood between the living and the " dead, that the plague might be stayed. God is " angry, and I am not yet humbled as I should be " under the mighty hand of God; and a mighty " hand indeed it is. O, pray for me that I may be " more so! I find there is no putting off the great " work of closing with Christ till sickness and death " come, for that is a very unfit time. And when it " is done, I see it is not easy then to have the comfort " of it."

The following account of her last illness is taken from the memoir drawn up by Mr. Matthew Henry.

" She was at public ordinances both morning and " evening on the Lord's day, August 29; she had " been with her relations, who were ill, the day before, " and that day also. Though the distemper had " seized her a day before, yet she kept it to herself, " as loath to be taken off by it from her work and " duty. But that night it appeared that she was " under the violent assault of a high fever; the " alarm of which she received with her usual even- " ness and composure of spirit; and though she " seemed from her first arrest to have received the " sentence of death within herself, yet she was not " at all disturbed at it, but spake of her circum- " stances with much cheerfulness. She was exceed- " ingly afflicted with pain in her head, which quite " deprived her of rest, and sleep departed from her " eyes.

" On Monday she sat up most of the day, spoke of

" her spiritual state with great humility and self-
" diffidence, repenting of sin, yet rejoicing in Christ
" Jesus: she said, she was afraid of saying too much
" of her hope and comfort, because the heart is de-
" ceitful.

" All that week, she continued worse, (notwith-
" standing all means used,) but kept in a very pa-
" tient, submissive, heavenly frame. When asked
" how she did, she answered, 'Better than I deserve.'
" Often she said, 'I know whom I have trusted.' She
" desired to have the beginning of Isaiah xliii. read
" and opened to her,—that Scripture which Mr. Bil-
" ney the martyr supported himself with,—*When*
" *thou passest through the waters, I will be with thee.*
" She desired pardon for her omissions in the duty
" of her relations. The following sentences she ut-
" tered:

" 'I am not weary of living, but I am weary of
" sinning; I would live *as* Christ lives, and *where*
" Christ lives, and that I am sure will be *heaven*.'

" 'There are many passages in the Psalms not so
" proper for us but at such a time as this; as that,
" *My flesh and my heart fail, but God is the strength*
" *of my heart and my portion for ever*.'

" 'Let none think the worse of religion or of our
" family worship, for the afflictions that are in our
" families, nor have a hard thought of God, for, how-
" ever it be, yet *God is good*.'

" When her pain and extremity were great, she
" said, 'I know the great God can do me no wrong.
" Who would desire to go so many steps back, which
" must some time or other be gone over again, when
" now I have but one stile more, and I shall be at
" home?'

" 'I have hope in my death, for Christ hath said,
" *Because I live, ye shall live also*.'

" 'I have distrusted God, and am ashamed of it,
" for God is truth.'

" 'Now for a promise.'

" ' I hope this is no surprise.'

" ' You are miserable comforters, but Jesus Christ " is my abiding portion.'

" ' I shall now be gathered to my people, and I " have loved those that are godly, both poor and " rich.'

" ' Blessed be God for the Scriptures now.'

" Towards Saturday night she grew delirious; yet " even then, it was evident her heart was upon " nothing so much as God, and the things of her " soul; speaking often, with a smiling, cheerful coun- " tenance, of psalms of praise, and hymns of joy."

" While she was under this disturbance, she often re- " collected herself with this word,—' Here is nothing " but Tahu and Bohu, (referring to Genesis i. 2.) " confusion and emptiness, but it will not be so long.'

" After eight days conflict with her distemper, on " Monday, September 6, 1697, between the hours of " seven and eight in the morning, she fell asleep in " the Lord.

" She was buried, September 8, in St. Bridget's " church, attended to the grave by abundance of " true mourners, with whom her memory is, and " will be, very precious."

MRS. ESTHER BULKLEY.

On Friday, April 24, 1807, died at West Bromwich, in Staffordshire, in the 87th year of her age, Mrs. Esther Bulkley. This lady was grand-daughter, and the last survivor of the immediate descendants, of the Reverend Matthew Henry, "whose praise is in all "the churches." Mrs. Savage and Mrs. Hulton were, consequently, her great-aunts. Her great-grandfather, the Rev. Philip Henry, was a man of exemplary piety, learning, and talents; and his rank and connexion in society were of the most respectable order. The family of the Henrys were scarcely more distinguished by their religious character, than by their engaging courteousness and urbanity of manners. In all these respects, and in whatever was appropriate to the female character, the deceased was the faithful and amiable representative of her ancestors.

To delineate with even tolerable fidelity this excellent woman, would be to produce, in some degree, the effect of a personal acquaintance with her; which, however slight, never failed of procuring for her the tribute of esteem. Her person was interesting; diminutive, delicate, and valetudinary, yet, indicative of charming vivacity. Her countenance exhibited a set of striking features, illuminated by intelligence and benevolence, yet full of dignity; grave, approaching to solemnity, but placid, cheerful, serene, and happy. Her manners, though not without a mixture of that punctilious precision which is thought to characterize those of her sex who are less connected than others by social and domestic affinities, (for she died unmarried,) were yet highly engaging. They were strikingly decorous, but animated and affectionate; timid, and tremblingly con-

scientious, yet affable, and, to her near acquaintances, friendly and confidential.

The qualities of her mind were such as would naturally be sought for under this exterior. They were the produce of Divine cultivation, in a soil Divinely prepared and rendered favourable to their growth; the fruits which are brought forth a hundred-fold from good seed sown in good ground. Her early connexions were scarcely more propitious to genuine religion, than were the future circumstances and habits of her life, to its growth and improvement. Mrs. Bulkley was born in London, Nov. 16, 1720. Her father, Mr. Thomas Bulkley, a native of Lymington, in Hampshire, was a silk-mercer in Ludgate Street. He died when she was very young. The conduct of her education, therefore, devolved upon her mother; and those who have observed the influence of the maternal character, and of maternal care, when assiduously employed in the formation of the youthful mind, will not be surprised that the child of the daughter of Matthew Henry should be successfully trained in the footsteps of her forefathers.

In a brief record of the changes of her residence, which she calls "An account of her various wander-"ings during an abode of forty-five years in this "wilderness," it appears, that at the age of ten, when she was residing with her mother in the family of Sir John Hartopp, at Epsom, "Divine grace "directed the wanderer to take the first feeble and "too oft remitting steps towards Canaan:" these are her own words. At fifteen, having by the death of her mother become an orphan, she returned into her family, and went to reside with three aunts, the Miss Henrys, at Chester. Two of these ladies marrying, she removed from Chester to Wem, in Shropshire; and from thence, in 1748, to West Bromwich, where she passed nearly the whole of the remainder of her life. The paper just now mentioned concludes thus:

"October 30, 1770. Removed to Hill Top, (a part "of West Bromwich,) from whence I wait my last "remove." And thence, in fact, it was made, but not till a period which little entered into the Writer's contemplation. Her constitution was delicate, and her health so extremely precarious, as to afford reasonable ground for her constant expectation of her final change;—an expectation entertained with a calmness of mind which displayed, in a striking degree, the influence of evangelical religion. At West Bromwich, she was still among her family connexions. Her two aunts had been married to two respectable gentlemen, brothers, of the name of Brett, who resided in this village; and there also those amiable women exchanged their earthly for an heavenly abode.

The life of a single lady, spent in the retirement of a village, can offer but few incidents requiring particular notice; but the features of such a character as Mrs. Bulkley's, must create some degree of general interest. The sweetness of her manners, her vivacity, and her active beneficence, procured her the esteem of persons in all ranks. Her humility and diffidence were equalled only by her actual proficiency in the graces of the Christian temper and life. Her attachment to the ordinances of religion, and her diligent improvement of them, discovered the secret of her attainments. Devotion was her element: she had a lively zeal for public worship, and for the purity and prosperity of the ministry, and of the church universally. She was fond of reading. Her Bible was her companion, her friend, and her counsellor. Her grandfather's Exposition, and the manuscript notes of sermons, &c. which had been preserved in the family, were her constant perusal. Upon these, and the older writers on practical religion, she employed much of her time. Biography, and the history of eventful periods, interested her even at a very advanced period of her life. Her conversation was

interesting and instructive, and her epistolary communications remarkably so. The talent for writing which she possessed, rendered her correspondence easy and pleasant, to her latest years. The liveliness of her conceptions, and peculiar felicity of expression, imparted to her familiar letters an irresistible charm; whilst the warmth of her affection, her solicitude for the happiness of her friends, and her exalted piety, rendered them lessons of sound morality and religious instruction.

In adverting to herself, and her own experience and history, her predominating sentiments were those of gratitude to the Preserver of a life so long protracted beyond her utmost expectations; and so highly distinguished, as she considered it, by undeserved mercies. To a friend, who was in the habit of writing to her on every anniversary of her birth, she thus commences one of her answers, having then entered on her 86th year:—"So it pleases the "Almighty to permit me once more to take up my "pen, in a thankful acknowledgment of the recep- "tion of your favours of the 15th and 16th instant. "I am ashamed to think that the lengthening out of "so unprofitable a life as mine, should engage so "much of your attention: that it should occupy "much of my own with serious reflection, is right, "both in humiliation and thankfulness.

"Still has my life new wonders seen
"Repeated every year;
"Behold, my days that yet remain,
"I trust to that Almighty care?"

"I have abundant cause for daily and hourly "thanksgiving, that these days of old age are not as "yet attended with extreme pain or violent illness. "Under all my infirmities, it is a constant and stand- "ing consolation to me, that my God knows my "frame,

"And does no heavy load impose
"Beyond the strength that he bestows:"

" and, by Divine assistance, I endeavour, by faith,
" to look beyond the present scene, and excite myself
" to be a patient waiting servant; trusting, through
" the hope the Gospel gives, that He who has
" hitherto so mercifully guided me by his counsel,
" will conduct me through death's gloomy shades,
" gilded by his presence, to that world where there is
" fulness of joy."

She suffered no sensible declension of her powers through several of her last years. For some months before her decease, the faculties of sight and hearing were impaired; but she remained the same lively, intelligent, and pleasant companion. Her departure was an easy and quiet transition from earth to heaven. Her mind was exceedingly calm at the first approach of the disorder. She said, " God is doing
" his own work. Welcome the will of God!" She was buried at West Bromwich, on Wednesday, the 29th of April, 1807.

THE COUNTESS OF SEAFIELD.

ANNA, Countess of Seafield, the eldest daughter of Sir William Dunbar of Durn, son to the Laird of Grangehill, and Janet Brodie his wife, grandchild of the Lord Brodie, was born in the year 1672, and bred up virtuously from her infancy by her parents, and particularly by her grandmother, Lady Dunbar, who was a virtuous and pious woman, and took care to instil into her grandchild's mind a sense of piety and devotion from her very infancy. There appeared in her, from her childhood, a sweetness of temper and disposition which made her agreeable to all that saw her, and which was always observable in her to the last.

When she was a young girl with her parents, her mother would have had her learn housewifery; but her inclination led her rather to read, and therefore she stayed mostly in her closet, and gave herself much to reading, and still avoided the company of the servants, having an abhorrence of the profaneness and ribaldry with which they are ready to defile one another's ears, and pollute their hearts. In this sense, one's great enemies are oftentimes those of one's own house; and children, in their younger years, are greatly corrupted by the example and speeches of servants.

Her parents, knowing how ready young people are to corrupt one another, and that one of the best means to keep them from evil is to preserve them from the occasion of it, chose not to send her to the city, to the women's schools, according to the ordinary custom, there to be trained up in the things which become those of her own age and quality to learn; but to keep a virtuous woman within their

house to attend their daughter, and instruct her in such things as were fit for her to learn.

She began very early to read good and devout books, and took delight to hear them read to her; and when a portion of some of them had been read, she would retire to her closet, and was often observed there on her knees in prayer to God. When she was about eight years of age, while reading the holy Scriptures, she happened to read these words, "The "wicked shall be turned into hell, and all the nations "that forget God." On which, reflecting on her own sinful state, she was struck with great terror, looking on herself as one of those against whom this is threatened. In this state her grandmother did greatly comfort her; and when she would be in the greatest anguish, these two passages of holy Scripture gave cure and relief to her spirit: "One day with "the Lord is as a thousand years; and a thousand "years as one day. When the wicked turneth away "from his wickedness which he hath committed, "and doeth that which is lawful and right, he shall "save his soul alive." However, the deep impression of this threatening remained on her spirit for several years.

While she was with her parents, her mother was visited with a severe and long sickness, during which she constantly attended her, and ministered to her in every thing, sitting up by her in the night to serve her The seeing her mother so afflicted, and the apprehensions of her death, and the solitary nights she spent in attending her, made her very thoughtful; so that she employed them much in reading the Scriptures and devout books, and came thereby to have a deep sense of her duty to God, and received her parent's blessing for her so pious care of her; of the good of all which she was afterwards very sensible.

In the sixteenth year of her age, she was married to the Hon. James Ogilvie, second son to the Earl o

Findlater, who was afterwards created Earl of Seafield; and whose eminent parts appeared in the discharge of two great offices of state, that of secretary of state, and that of lord high chancellor. When he came first to ask her for his wife, her father having told her of it the night before, some of her acquaintances pressed her to look out of her window to see him while he alighted, for she had never seen him, but she would not do it. When he first addressed her, she gave him no other return but that she was to obey her parents, and be directed by them.

The entering so young into the married state, where she foresaw so many difficulties, made her very thoughtful, and therefore she had recourse to God, and begged earnestly counsel and direction from him. And this, she said, she did afterwards in all her difficulties, and that she found God was pleased to direct her and bring her through them she knew not how. When she was first married, her husband had but a narrow fortune. Although he had the prospect of being his father's heir, (his elder brother, though alive, being very infirm,) yet, the estate of the family was under such burdens, that it was scarcely better than none at all. This made her give great application to a careful and prudent management. But it pleased God to bless them afterwards with considerable wealth; and his lordship being for the most part from home, committed to her the care and management of his estate, which trust she discharged with exemplary fidelity.

Though her husband, being employed in public affairs, was, for the most part, abroad, yet she kept still at home, being careful to educate and bring up her children in virtue and piety, and looked well to the ways of her household, and ate not the bread of idleness: a rare example for the ladies of this age. She was most careful to nip the first buds of vice that appeared in her children. She constantly inculcated to them the heinousness of disobedience to

God; and would not forgive them any offence, till they had first earnestly begged pardon of God. And she made them always conceive, that the reason of their obedience to her commands, was that it was the will of God, and he commanded it. Her eldest son, in his childhood, when about five or six years of age, having learned from the servants to take the name of God in vain, she wrought in him such a sense of the baseness and heinousness of that crime, that ever afterwards he had a horror of it. At another time, about the eighth or ninth year of his age, she having given him a little money to carry to a beggar whom she saw at the gate, he was tempted by a boy of the same age with himself, to buy figs with it. This coming to her ears, she so laid before him the heinousness of this sin, the greatness of the theft he had committed in robbing the poor, the dreadfulness of the account he must have to give at the last judgment for this uncharitableness, when we shall be judged by Jesus Christ according to our charity or want of it; and did so inculcate upon him the thoughts of death and judgment, heaven and hell, as made him to tremble, and gave him a deep sense of that charity and compassion which we ought to have for the poor and miserable. There was nothing she was more careful to curb in her children than the least inclination to lying or deceit. She was also careful to suppress in them the least inclination to pride and self-conceit. And when she found them lifted up, she would take occasion to humble them, and so to point out to them their faults as to mortify their pride.

Though it was her care to make no show in her devotion, and not to be seen of men; yet, for the most part, she constantly retired thrice a day for prayer and meditation on the holy Scriptures; and in particular on the Lord's-day in the afternoon; and frequently took in some one of her children with her, keeping her child under her arm while she

prayed with great devotion; and afterwards would sit down and speak seriously to the child of the obedience and love he owed to God, the duty of depending upon him, and having recourse to him by prayer on all occasions, repenting and confessing his sins before him. And she would then reprove him mildly of any particular faults she thought he was guilty of, and recommend to him the particular duties he ought to perform: and especially to employ the Lord's-day in reading and meditating on the holy Scriptures and in prayer. She would then dismiss the child to get by heart a portion of a psalm, or some other part of the holy Scripture. She accustomed the children, from their infancy, to pray morning and evening, and recommended to them, before they fell asleep, to call to mind some passage of Scripture, and meditate upon it; and when they awoke in the morning, to do the same.

About a year after their marriage, they came to live with the Earl of Findlater, her husband's father, at his house of Cullen; where, the Countess of Findlater being deceased, the whole care of the family was committed to her; in the management of which she discovered a wonderful prudence and discretion, far beyond what could have been expected from a young lady of eighteen years of age. There were in the family, besides the lady and her own husband, the Earl of Findlater, his eldest son, the Lord Deskfoord, the earl's two daughters, both of them older than herself, and a younger son; and these were of such different tempers and interests, that it was not easy to oblige one without disobliging the other; and yet, this young lady so lived among them, as to obtain the esteem and good-will of all, and to avoid a concern in their little quarrels and resentments. She heard them complain of each other, without offending the person complained of, and was displeasing to none of them.

The Earl of Seafield had been in office several

years, both in Edinburgh and London, before he obliged his lady to leave her country-house to come to live with him at court or in the city. The ladies used to express their surprise that she lived still in the country, and concluded her lord was ashamed to bring her to the court and the city, because of her rural breeding. They earnestly pressed him to bring her up, and they pleased themselves with the fancy of the sport and divertisement they should have in the manners, speech, conversation, and behaviour of a country lass, and how odd she would look when she was out of her element. She knew not what it was to disobey her husband; and as she was well pleased to live in the country as long as he saw it fit, so she made no scruple, upon his call, to come to the city. Before she came first to Edinburgh, she had never been in a town so remarkable as Aberdeen, and therefore one would think every thing might seem strange to her; but, on the contrary, she did not appear at all affected with the novelty of things. When the ladies and others came to visit her, they were surprised to find how much they had been mistaken in their opinion of her, and that, instead of rural manners, they beheld a lady endued with all the *valuable* accomplishments of the breeding of a court and city, and tainted with none of their vices. Her behaviour towards others was so courteous, that never any one who saw her, of what quality soever, thought her wanting in the respect due to them. Whatever occasions offered of doing good offices to others, she was ready to embrace them. In conversation, she had an easiness of expressing herself in proper words, without the least affectation. She was so well versed both in ancient and modern history, and in the present state of Europe, and in matters of religion, that no subject of conversation did usually occur to which she was a stranger. She had nothing of the coquetry of the age; her behaviour in all things was perfectly modest and un-

affected; and both in Scotland and England, in the opinion of the most discerning persons, she obtained the character of one of the most accomplished ladies in Britain, and had the good will and esteem of all ranks of people.

The Earl of Seafield being engaged in the interest and service of the court at the time when the discontents of the nation swelled to a great height, he became one chief butt of their displeasure, which is the ordinary fate of ministers of state. His lady on all occasions stood up for the honour and interest of her husband, and to vindicate him from the reproaches cast upon him; and yet, nevertheless, retained the general good will, so that when the rabble arose at Edinburgh with respect to Darien, and broke the glass windows, and did other indignities to houses which wanted illuminations; though there were none in the Earl of Seafield's house, where his lady then was, and though they were on their march to commit insolencies there; yet, upon a suggestion made them that none was there but this virtuous lady, and that it would be ungenerous to treat her indiscreetly, they turned their course another way.

In the year 1706, her lord, then Chancellor of Scotland, being about to return from court, and having desired her to meet him at Edinburgh, while she was making ready for the journey, she was seized suddenly in her closet, at the moment that she was employed in preparing to receive the sacrament on the next Lord's-day, with a violent vomiting of blood, which returned more than once, and brought her to the very gates of death. God was pleased to call her, not only by this sudden and unexpected stroke, but by the checks and motions of his Holy Spirit; and she was struck with a deep sense of God's wonderful mercies to her, and of her abuse of them. She had before her the prospect of death and eternity, and felt how unfit she was to enter into it.

On the review of her whole life, though she had

not been guilty of what the world would account heinous crimes, yet she found that she had been seeking herself and her own reputation more than God; and saw what a difference there was between that virtue which is founded on true humility and the sincere love of God, and is the work of his grace and Spirit, and that which is only the effect of self-love. She was struck with deep remorse that in all things she had sought herself more than God, and by ardent prayers implored his mercy and compassion for Christ Jesus' sake. And while she was in the extremity of weakness, she caused her eldest daughter to read to her the fifth chapter of Matthew, and made so excellent a discourse on the eight beatitudes therein contained, that it greatly affected and left a deep impression on the spirits of all who were present. She devoted herself wholly to God, and begged earnestly, if it were his holy will, that he would be pleased to spare her yet awhile, even but for one year more. The Lord heard her prayer, and, beyond the expectation of all, she was restored to health, and had the least she desired granted her, so that her soul was full of devout adoration. And in this divine frame and disposition of spirit, she wrote meditations on the Lord's prayer, which are inserted in the manuscript. A few extracts from them will serve to mark their character.

"O holy Lord God, come then and rule in my "heart. Be my king, and establish thyself a throne "in my affections; and govern my will that I may "be a most obedient subject unto thee. O hasten "the day when all knees shall bow before thee, and "all tongues shall confess thy name, when the "gospel shall shine gloriously, and Jew and Gentile "shall, in their heart and practice, acknowledge the "Messiah, and turn their affections to the great "and mighty God."

"O God, I desire to give up my will unto thee, "and let thy will be done in and by me; and not only

" in me, but in all that is mine. O pull down every " thought that raiseth itself in disobedience to thee, " and every base imagination, that thy will may be " fully obeyed, not only by me, but in all the earth. " Give thy enlightening Spirit, that thy will may be " known, and that it may dissipate the thick clouds " of iniquity that darken or go between thee and us. " Lord, let me no longer satisfy myself with praying, " Thy will be done; but, by an actual giving myself " to be guided by thy revealed will, and by sub- " mission to thy providential will, may I follow thee " in all thy steps."

" Lord Jesus, thou art the bread of life: give me " that bread which shall feed me to life everlasting; " and grant, that as I cannot live without a depend- " ence on thee, so, I may never desire to live without " it, but that the eyes of my soul may be always " looking towards thee, and receiving with thankful- " ness my temporal and spiritual food from thy " hands. O that I could give my heart entirely to " thee! Lord, I am a poor defiled wretch; but it is " by thy blood I must be cleansed, whose I am, and " to whom I do resign myself, soul and body, and " all that is mine. This is but what gratitude " obliges me to, since he gave himself for sinners, " of whom I am the chief."

" O holy Lord Jesus, grant that my passions may " be subdued to thee, and that all my revenge and " anger may be against sin; that I may strive, " through thy strength, to root it out of my heart; " that I may be a declared enemy to the devil, the " world, and the flesh, whom I renounced in my " baptism, and have declared war against often in " the vows which I have made to thee."

" O keep me from relying on any thing but " Christ, and him crucified, and on thy abounding " mercy. O holy Lord God, purge me from sin, " and pardon the sins of my holy duties, my wan- " dering and vain thoughts in prayer. O take away

" my hardness and stupidity of heart: possess my " will, and fill my affections! Thou art the only " object that is worthy of all love! Thou only canst " satisfy a right-placed affection!"

Such are the excellent meditations which this lady then formed on this divine prayer; and they manifest the deep sense and feeling of her heart with respect to the greatness and goodness of God, the infinite obligations she had to love him with all her heart, her great undutifulness to so good a God, and the hopes she had in his mercy through Jesus Christ, to which she flees, yielding up her will wholly unto his, and resolving, in the strength of his grace, to live from henceforth wholly unto him, that he might reign and rule in her heart, and no idol might find any place there. Nothing of this manuscript was known till a few days before her death, when she desired one of her maids to look for such a paper in her cabinet, and bring it to her, that some parts of it being read to her, she might the more reproach herself for not having walked answerably to such powerful calls, and such solemn engagements.

The Countess of Seafield continued in a tolerable state of health for about a year after her former sickness; she was then seized again with the same malady, and had the sentence of death in herself, that she might not trust in herself, but in God who raiseth the dead. She was deeply sensible how far short she had come in answering her former call from God, and her engagements to him; and she had recourse to his infinite mercy, begging he would yet spare her to recover strength, before she went hence. Her prayer was again heard, and her spitting of blood was stayed. Recovering some degree of bodily health, and being desired by her lord to see him at Edinburgh, public affairs requiring his return to court, she went thither and staid for some time. She was here seized with a violent cough, which continued till she was delivered of a

son. For a few days after this, she was more easy: but, in a little time, the cough and the hectic returned with more violence than ever.

Soon after her return home, being low in health and in agony of mind, she happened to read that passage of holy Scripture, 1 Thess. v. 16. "Rejoice "evermore, pray without ceasing, in every thing "give thanks, for this is the will of God in Christ "Jesus concerning you." She was thereby greatly comforted; and the duty of continual resignation to the will of God, and of continual prayer to him, was thereby so pressed upon her, that she was led to more frequent prayer, and to the entire surrender of her heart to God. She complained, indeed, of frequent distractions, but she begged that He would accept the will for the deed; and in all her agonies and troubles, she was enabled to resign herself to the Divine will, and to comfort herself thus: "His "wrath endureth but for a moment. In his favour "is life. Weeping may endure for a night, but joy "cometh in the morning."

Some weeks after she was brought to bed, being under great pain and weakness of body, and agony of spirit, she asked her son, what apprehensions he had of death, when of late he was so low in his health at London and given over by the physicians, whether he thought he should then die. He replied, that he had not at that time any positive impression on his spirit that he should then die, as she seemed to have, but was very uncertain what the event might be. On this, she asked what he then thought of himself in case he should die. To which he answered, that when he considered his own great impurity, and called to mind many instances of it, and also of his great ingratitude to God, notwithstanding God's tender and continual care of him, he judged that it was hardly possible he should ever be admitted into his presence, or have any communion with him; but that when he was in these thoughts,

he happened, in reading his Bible, to meet with this passage of Scripture: "But let us who are of the "day be sober, putting on the breast-plate of faith "and love, and for an helmet the hope of salvation; "for God hath not appointed us to wrath, but to "obtain salvation by our Lord Jesus Christ, who "died for us that we may live with him;" that this immediately encouraged him to hope that, through the merits of Jesus Christ, his sins might be done away, and greatly comforted him; and that afterwards, looking a little further, he observed these words: "Rejoice evermore: pray without ceasing: "in every thing give thanks: for this is the will of "God in Christ Jesus concerning you;" which words suggested to him how great reason he had to be thankful for whatever might be the will of God concerning him, since God had ever been so good to him, notwithstanding his ingratitude and impurity; and since his will could not but be the best, that therefore he should never let grief or melancholy prevail over him, but should comfort himself with his being commanded to rejoice evermore, and in every thing to give thanks; and that in all his infirmities of body and heaviness of mind, and temptations from the devil, the world, and the flesh, he should always have recourse to the remedy which God himself had prescribed to him, viz. to pray without ceasing. He added, that on many occasions afterwards, when he happened to be in any of those circumstances, the remembrance of these passages of Scripture had comforted and supported him. On this his mother expressed a great deal of joy, and said, that when she herself, in the last winter, had been weak in health, and in great anguish of mind on his account, the same passages of Scripture had greatly refreshed her spirit. She confessed she had been far from rejoicing in God's will, and praying without ceasing; but she hoped God would mercifully look upon her infirmities,

while she resolved, forgetting what was past, to do the best for the future.

She had now a prospect of her approaching end, and applied wholly to prepare for it. She abandoned the concern of all other things, and was taken up entirely with the thoughts of death and eternity. She often said, that it was a quite different thing to meditate on death at a distance, and to behold it just at the door. She was struck with a deep sense of her undutifulness to God, of the mispending of her time, of her having been an unfaithful steward of what he had committed to her trust, of her unfaithfulness to her former calls and solemn engagements, and that now, when the cry was to go out and meet the Bridegroom, she might have had oil in her lamp, but she had slumbered and slept. She continued for several days in great distress of mind, judging and condemning herself, confessing that she had sought to please herself more than God, and that self-love and the cares of the world had occupied her thoughts more than God, and that she was not worthy of any regard from him. Thus she poured out her soul before God day and night, through a deep sense of her sins and a dread of the Divine judgment; often saying, "There is "no peace to the wicked, saith my God." And being told by some who visited her, that no repentance was acceptable to God, but that which flowed from the true love of God, and not from self-love and the dread of hell, and she, doubting if hers was any thing else, was ready to despond. And when, to comfort her, it was told her, that she had led a very virtuous life, and so had no reason to entertain such fears, she said it was far from being so, and that she had sought only to please herself. When bewailing to one her sinful condition, saying, that although God had preserved her from gross and scandalous sins, yet, when she placed herself in God's presence, and beheld his purity, she saw in herself nothing

but vileness, having sought only to please herself, and not God; it was said in reply, that she had reason to bless God, who had opened her eyes to see her own sinfulness, and that this was a token of his great mercy to her; that though her sins were great and many, yet, the Lord was "not willing "that any should perish, but that all should come "to repentance;" "that he came not to call the "righteous, but sinners to repentance;" that she saw with what compassion Jesus treated sinners, while he was upon earth—"Daughter, be of good "comfort, thy sins are forgiven thee." "But," said she, "I have mispent all my life; and now no "more time remains for me." It was told her, that neither the greatness nor the multitude of sins would exclude from God's mercy those who should seek him and turn to him with all their hearts; and that although her time was now short, yet, she ought to consider, that not only they who were called at the third, sixth, and ninth hours received their penny, but he also who was called at the eleventh. She said, that "God had some years ago "mercifully called her, and had she answered that "call, she might have been a grown Christian "before now, but she had slumbered and slept." It was told her, that she had great reason to deplore this; but such was the infinite goodness and mercy of God, that he continued yet to call her: "Behold, "I stand at the door and knock: if any man will "hear my voice, and open the door, I will come unto "him."—"O my God," she said, "I would open my "heart wholly to thee: come and take possession "of it." Some, it was further argued, who had been powerfully called, and yet had afterwards not only slumbered, but fallen into grievous sins, have been again called and found mercy. David had been called in his youth, yet afterwards fell into grievous sins; but God had mercy on him, and granted him the grace of repentance and pardon.

Peter was called to be our Lord's disciple, and followed him, but yet afterwards denied his Lord; and when his Lord looked on him, he went out and wept bitterly: and we see with what compassion our Lord treated him: he did not so much as upbraid him with his sin, but said, "Simon, son of "Jonas, lovest thou me? feed my sheep."—"I do "not," she observed, "in the least distrust the "mercy, the boundless mercy and compassion of "God; but the deceitfulness of my own heart, which "makes me think I am penitent, when perhaps it is "only the fear of hell which affects me; and should "I recover again, I should again slumber and sleep." You have indeed reason to distrust yourself, it was said to her, and we are bid to work out our salvation with fear and trembling; but he that will judge you is the Lord who died for you. Therefore you are to resign yourself wholly to your merciful God and Saviour, and to labour, by his grace, to have the present temper of your heart all contrition, all love, all adoration. God of his mercy has given you this disposition at present, and he will not break the bruised reed, nor quench the smoking flax, until he bring forth judgment unto victory. He now has given you a heart to adore and love him, and to abhor and hate yourself for having been so undutiful to him. It is God who worketh this holy disposition in your heart, and will perfect it unto the end: and as to your fear, in case your health be restored, of returning to a state of slumber, the Lord will either strengthen you to resist temptations, if he see it is for his glory to continue you longer in this life, or he will remove you out of the hazard of temptation. "His will," she said, "be done! I have often entreated the Lord "to give me a token of his favour before I go "hence; but he leads me through this dark path "of the valley and shadow of death." It was replied to her, you have no reason to murmur at

this, but to bear it with patience. You are not worthy of any comfort here; and therefore, if he think not fit to grant you any in this dark path, his will be done. If he see it expedient for you, he will not fail to grant it at last; but this is the time of your trial, and God sees it fit to visit you, not only with bodily afflictions, but also with affliction of spirit, for your greater purification, and to wean your heart from the love of the world and of yourself, and to make you more humble, and to let you see the vanity of all earthly things, which can give no ease to a wounded spirit, and to make you thirst the more earnestly for God, and feel that nothing can satisfy you without him. So, in the midst of this darkness, you must still hope in God, even against hope, resign yourself wholly to him, and ardently love him. They tell of one of the fathers of the desert, that a devout young man having committed himself to his conduct, to be trained up by him in a divine life, the devil, transforming himself into an angel of light, appeared to the father, and bid him be no longer solicitous in training up that youth, for he was ordained for eternal torment. The old man was exceedingly distressed at this; which the youth observing, entreated to know the cause of his grief, and having learnt it, he said, "O let not "this trouble you, good father; for whatever may "become of me hereafter, I will only set myself to "love my God the more ardently while here, and to "praise him and rejoice in his goodness." At last the old man was convinced it was a delusion, and was comforted. The Countess then said, "O my "good God, I will ever praise thee; I will never "cease to praise thee; I hope only in thy mercy, "and in the merit of my blessed Redeemer; I "resign myself wholly to thee; I will never cease to "love thee; O take the full possession of my heart, "and let never any creature enter there any more!" You must not, it was again said to her, be dis-

couraged, if the Lord should not presently grant your request. Remember the Canaanitish woman. Jesus at first seemed to take no notice of her; and, when prevailed upon to speak to her, he seemed to deny her request. Yet this was but to make her faith and prayer the more ardent. Be not then discouraged, but wait for God; blessed are all they that wait for him. "O what reason have I," she said, "to wait for my "God, who has waited for me so long, whose "patience and long-suffering have been so great "towards me! Yes, my God, I will wait: thy will "be done, not mine!" Besides, it was added, you must not despond, though God should not think fit to grant you any token of his favour in this world; for our Lord Jesus, to support his followers under such inward darkness and trials, was pleased, even upon the cross, to suffer the eclipse of the light of his Father's countenance, so that this inward cross of spirit was more painful than the outward one; which made him cry out, "My God, "my God, why hast thou forsaken me?" If he who knew no sin, yet became sin for us, underwent such agonies to bring us to God, why should we think it strange if God should see fit thus to bruise us, that the old man, self, and corrupt nature, may be crucified in us? On this, the Countess said, "O my "Saviour, was this thy state! O why should I com- "plain, who deserve not the least favour? Did "Jesus on the cross cry out, as one forsaken of his "God, and shall I complain at wanting the sense of "his favour? O my God, I resign myself wholly to "thee: thy will be done, not mine. Thou canst do "nothing amiss. I cast myself down at his feet: if "I perish, it shall be there. Though he slay me, "yet will I trust in him. I will never cease to "praise him, never cease to love him."

These conversations passed about ten or twelve days before her departure out of this life; and it pleased God to give her from that time a more quiet

resignation to his will, and a humble hope in his infinite mercy, and her heart seemed always with God, and in a Divine frame. She had a profound view of the purity of God, combined with a deep sense of her own vileness; and these considerations made her sometimes despond, as being wholly unfit for communion with God. But she would be again comforted, and say, "Yet my tongue shall never cease to praise "him while I have a being." She had deep views also of the approaching judgment; so that when spoken to about worldly affairs, she would say, "What signifies all this to me? I am shortly to "appear before my Creator and Judge."

After having been asked about her spiritual state, or after silent prayer to God, she would sometimes express great spiritual delight; but she would then check herself, under an apprehension that she was deluding herself, and say, that it was nothing but passion (meaning natural emotion) in her, and not a true settled principle of religion, for she had often had such fits of devotion before. She therefore begged earnestly that God would settle a solid principle of religion in her heart; that Christ might dwell in her heart by faith, and she might be rooted and grounded in Divine love. She never tasted any thing without begging God's blessing, or having some ejaculation, as, "Most blessed God, I do not deserve this, who "am an unworthy wretch; but thou art good and "dost good: Lord, give me thy blessing with it!"

She had a deep sense of her sins, and was desirous to take shame to herself, and to acknowledge them before all, expressing great indignation against herself on account of them. "What value I," said she, "my reputation? I will confess my sins, for they are "great and many. I am sorry that any one should "have thought me good. I loathe and abhor myself "for my sins." There were two sins which she especially acknowledged with great grief and indignation against herself. One was, the mispending of her

time, in being so much taken up about the cares and concerns of the world; the other, in extending her pity and her hands so little in the relief of the poor. She said, that when first married to her husband, their circumstances were but mean in the world; yet God had since blessed them with a plentiful fortune, and that she had not, as she ought to have done, clothed the naked, and fed the hungry, and relieved the miserable; and though it was true she looked upon herself as intrusted with all by her husband, yet, both of them ought to have considered that they were but stewards intrusted by God, and she might have relieved the necessitous without wronging her husband.

She was most patient in her trouble, had nothing of fretfulness, but was calm and easy to all about her. She expressed an ardent love to God, and desired to be wholly his, and prayed that he might take the entire possession of her heart. She would often say, "O my God, take thou the full possession of my "soul: shed abroad thy love in my heart: fill it with thy love; let there be no room for the world; let "nothing of this world obtain admission, O thou my "God, my Lord, my all!" She often repeated these words, "Peace on earth, good-will to men. O how "great is thy good-will towards men!" She said she loved all the world, all mankind, all her neighbours, and only hated herself.

About six or seven days before her death, she sent for her children, that she might give them her last advice and blessing. To her son, Lord Deskfoord, she said, that he must be as a mother to the rest, and see to their education; and prayed that God would bless him and direct him in all his actions. If there were any worldly thing she desired, it was that the family might stand in his person. But, checking herself, she said, "We ought not to seek worldly "things of God;" adding, that she was not worthy that there should be the least remembrance of her

after death. She only begged, therefore, that God would give him a heart in every thing to love and fear him. To Lady Betty she said, she had been her idol from her infancy, and that she had loved her but too well. As she must now be mistress of the family, she bade her labour for a serious and composed temper of mind. She urged it upon her never to be idle, but always to be employed, and to spend much of her time in praying and reading devout books. Above all things, she charged her continually to love and fear God, and both in great things and in small to seek counsel from Him; and she would see that all her difficulties, on all occasions, would vanish, and God would give her wisdom without her knowing how: and this, she said, she had proved by her own experience. To Lady Janet she said, that she had to complain of her temper as stubborn and perverse. She charged her to become more gentle and kind, and in particular to be affectionate and attentive to her sister, and to seek God with all her heart, and to look on all the advice given to her sister as given to herself. To Master George she said, that as he could not understand any advice she could give him, she should only pray God to bless him, and to make him a good man; and, calling for his governor, she charged him to instruct him in spiritual as well as temporal things, and earnestly to inculcate them on him. Then, looking on them all, she said, "Ye are no "more mine; ye are God's." After which, turning towards her mother, who was leaning on the back part of the bed, and observing her very sorrowful, and bitterly lamenting her approaching death, she said, "Mother, part willingly with me, for you see "I have parted willingly with mine."

She was very anxious that her heart should have no attachment but to God. When some inconsiderate person told her hastily that my Lord Seafield would be there in a few hours, she felt considerable emotion; but, recovering herself, she said, "What!

" shall the creature yet interpose between me and " God? Begone, all ye creatures! I have vowed it. I " have renounced you all, and given up myself to God. " I have vowed, O Lord, that I will be entirely thine. " Lord, take thou the full possession of my heart: fill " every part of it with thy love." Formerly when her husband had returned home after a long absence, at the first meeting her spirits would have been in such a commotion that she would have fainted away. She was afraid lest any such weakness should seize her now, and therefore still lifted up her heart to God, begging that he would permit no creature to share in it. When her husband came first into the room where she lay, she received him in a manner which did not discover any emotion, asked him of his welfare, excused herself as to conversation because of her deafness, and entreated him to retire to his chamber to refresh himself after such a wearisome journey; and when he had retired, she renewed her ejaculations to Heaven, and said, " Lord, strengthen " my spirit, and preserve my heart from straying one " hair-breadth from thee to any created thing, from " thee, my God, my all." She would often say, " The day of my union with thee is at hand; Lord, " make me ready. If I perish, I will perish at his " feet. I will hold him fast. Though he should " slay me, yet will I love him. My tongue shall " never cease to praise him while I have a being." The second time her lord came to see her, she held out her hand to him with a smile, and said, " I am " no longer yours; I am God's: God bless you, and " make you entirely his."

She was still affected with a deep sense of her having been wanting in due compassion and charity towards the poor. She therefore begged of her husband that he would be pleased to erect an hospital for the maintenance of four poor widows, of good reputation, who had children, where they might be maintained, and live with their children till those

were capable of being put to service or a trade; and on the decease of any one of them, another might be put in her room. To this he readily consented, which gave her no small satisfaction. She blessed God, who had disposed him to consent to it so readily; and she urged him to be rid of all public affairs and attendance on a court, as being the bane of all inclinations to true and solid virtue.

Her heart was now wholly turned to God and to eternity; and day and night, while she waked, for she slept but little, she spent her time in ardent ejaculations, or in reading or hearing some portion of the holy Scriptures with great devotion. Her son having about this time read a letter concerning the love of God, was desirous it might be read to her, as being well suited to the present disposition of her heart. Having heard it with great attention, she said she had read it over two several times before, and wished nothing more than to have her heart wholly moulded into the love of God: she had always regarded the love of God as the essence of religion. Having caused them to read to her our Saviour's farewell sermon, she said, "I shall shortly bid fare-"well to the vanities of the world, and enjoy him "whom my soul loveth." When she awoke from her slumberings, during which she had been troubled with vain dreams, she said she should shortly behold the glory of God: and she begged earnestly that she might have no thought but of him, and that he would inspire her with his Holy Spirit, that neither sleeping nor waking, she might have any unholy or unprofitable thoughts.

On the day she died, during a seizure of slight delirium, while she lay apparently insensible, a minister prayed over her, blessing God that he had turned her heart wholly unto him, and had taken possession of it, and begging earnestly that God would rebuke Satan, and cause him to depart from her: her spirit was immediately composed, and she broke forth into

a most devout prayer and ardent adoration of God, at which all who were present were greatly surprised. Her husband drawing near to her, she held forth her hand to him, and then fell into a little delirium again. A short time after, a person present earnestly prayed that Almighty God, the Creator of the world, would have mercy on the work of his own hands; that Jesus Christ, the Redeemer of the world, would save the soul that he had bought; that the Holy Ghost, the Comforter, would support and comfort her in this her last agony. When he had ended, she broke forth into a divine rapture of adoration and praise with her last breath: "My Redeemer liveth: "praise to the Lord: Amen. Thou hast promised "mercy; thou wilt not leave me: praise to the "Lord: Amen. Take me by the hand, O my Sa- "viour, and lead me through the dark path unto the "Father. O my God, leave me not. I know, O "Christ, thou wilt not leave me. Thou never didst "forsake a soul that was wholly given up to thee: "praise to the Lord: Amen. Heavenly Father, into thy "merciful hands I commend my spirit. Thou know- "est that I have forsaken the world, and given my "heart wholly unto thee. Come, and take posses- "sion of it. All I had in the world, they are thine: "I give them unto thee; do thou accept of them. "I trust only in thy mercy, and in the merits of my "blessed Redeemer: praise to the Lord: Amen. "Come, Lord Jesus, and lead me to the Father. "Heavenly Father, into thy merciful arms I com- "mend my spirit. Amen." With these words she closed her eyes, and seemed to all present to be yielding up her last breath; and thus she continued for some time, her pulse being quite gone. But in a little time she opened her eyes again, and with an air, as it seemed, of joy and wonder, she continued looking upwards with a fixed gaze for near half an hour. By degrees she let her eyes fall, shut them,

and yielded up her last breath. Those who were present were not a little affected both with her last words and her last looks, which they all beheld with silent admiration; and they were led to think that God had been pleased to grant her the desire of her heart, some special mark of his favour, in her passing out of this world, to enter, we doubt not, into the joy of her Lord.

LADY MARGARET STEWART.

THIS excellent lady was the wife of Sir Thomas Stewart, of Coltness. After the birth of her twelfth child, she found on the fourth day, that she was attacked with a fever. Calling for her husband, she told him her fears, both as to her sickness and her spiritual state, and begged him to remember her condition to the Lord, entreating him not to be peremptory for her life; "for I desire not to live," said she, "but pray that I die not in darkness as to my soul's "interest. The Lord hath often heard you for deli- "verance to me when I have been past all hope, and "has given me to you now. I beg that the Lord "would be with me, by his power and grace, through "this sickness; and if he should leave me in this "cloud, yet, I will not doubt the reality of many "gracious manifestations of him that I have had, and "how that often he hath made me sincerely to resign "and give up myself heartily to him; and now at "this time I dare not, nor will not, deny his gracious "work. But O wrestle with God for me, that I die "not in darkness!" Thus she wept upon him, and said, "Pray not for my life, for ye will be disap- "pointed;" adding, "The devil is busy with me, say- "ing, Thou art nothing but a hypocrite, and art formal "in all thou doest. But the Lord knows my since- "rity, which I hope he hath accepted."

Her fever was as yet little observed; but all judged that her anxiety about her soul helped it on, being still remarked to be in spiritual exercises, and ever praying, with great confessions and whisperings.

Mr. William Violand and Mr. John Inglis came in to visit her, and held out to her the great and unspeakable grace of God and of Christ, revealed in the

gospel to poor lost sinners. After they were gone, she called for her husband, and said, "Blessed be "God, I have never heard any thing more refresh- "ing, and of more power and weight." But the next day, her sickness increasing, she cried out to her husband, "O for assurance, if God would grant it to "a poor sinner, that is longing and crying for it, and "looking to him for it!" This she expressed with vehemence. Her husband answered: "My dear, "was not Christ always your choice, and preferable to "all things? and dare you say before God that he "was not so to you, and that he hath not determined "you to make him your choice?" She cried out more fervently, "O! he was ever so, he was ever so "to me, more desirable than riches, honours, plea- "sures, crowns, and all things! Lord, thou knowest, "whom have I in heaven but thee, or on earth that "I desire besides thee? O that I were with thee, "where I shall not sin or doubt any more; where "the weary are at rest!" Which occasioned a worthy Christian to say to her husband, "Can you "say that ever you heard her doubt after that dis- "course?" Which indeed she did not.

The next day, she was heard to pray very long, and with fervour of spirit; and toward the end she breathed out these words: "Lord, thou who didst "appear so wonderfully to my son, being but ten "years of age, to the admiration of all that saw or "heard him, and were witnesses of his death; Lord, "appear to me. Oh, it is true he was but a child, "who knew not what sin was, nor could sin as I have "done, who am thirty-seven years old; but, Lord, "upon whom thou settest thy love, sin will be no "stop in the way."

The night before her death, she fell into a sweat, which continued eight or nine hours together, so that all had good hopes it might prove favourable; but, though she found herself thereby not a little refreshed, yet, she still said it was in vain to expect her reco-

very. On hearing again from the doctors and others present, that her condition was not so dangerous as she apprehended, she called for her husband, and said; "My dear, you will be surprised: quit me, "for I have quitted you, and all my children, and "all the world; I long to be with him." The doctor said, "Would you not be willing to abide with "your husband and children, if it were the Lord's "will?" She answered, "I could submit to his will; "but oh! I long to be with him: that is better than "all." Then lifting up both her hands, she said, "Now, O Lord, I come unto thee. Thou knowest "that in my health I sought thee, though with great "weakness, yet, with a sincere heart; and how often "have I given myself up unto thee with my soul and "heart; and I have nothing to look to in myself, but "to thy free grace. O free, free love, I look to this "for mercy. I look to thy righteousness, that im-"puted righteousness. I look to that satisfaction "offered at Jerusalem for sinners. Thy blood cried "far better things than that of Abel. O blessed "imputed righteousness! O blessed satisfaction! I "renounce my own righteousness: Lord, I come unto "thee: thou hast said, 'Him that cometh unto me, "'I will in nowise cast out.' O free love! Though "one might dare to die for a righteous man, yet, "our Lord died for his enemies. O wonderful love! "Lord, thou knowest all things; thou knowest that "I love thee: I must not quit my hold of thee."

She insisted long on such expressions to the commendation of free grace; and that with such fervency, as if her spirit would have gone forth with her words. She was heard to say, "Lord, thou hast given me "twelve children, and the third I gave unto thee, and "thou tookest him; and my seventh child I gave "unto thee, and thou tookest him, and his sister "also; and this my twelfth child I have given unto the "Lord; the Lord bless him; yea, and all my children "I have given unto the Lord as soon as they were

" born, and long before they were born; and I have " desired from the Lord for them these two things " only, that they may fear him, and that he may put " his image on them. I never sought riches nor " honour unto them, but that the Lord would in his " good providence dispose them to employments and " callings, whereby they may live honestly, and not " be burdensome to friends." But such as were about her, hearing her speak so easily, and still hoping that she might recover, prayed her to be silent and take rest. Whereupon she raised her voice and said: " Sirs, can ye believe this that I am to tell you? " This night I shall be with my son John. What is " this I am saying of my son! I will be this night " with my God and my Lord Jesus Christ, and that " holy and glorious company."

After this, she again assured those that were present that her end was near; but it could not be believed that it was so near, there being no outward sign from which this nearness could be concluded. Many had hopes, hearing her say to the doctor, " For all this, my head is well, and I find my heart " whole." She was entreated to sleep, and not waste her weak and wearied spirits; but she refused, saying, " Shall I sleep now, when I am going to die! " I assure you, if I fall asleep, I shall never come out " of it again:" which, indeed, a very few hours did remarkably verify. At the same time, she said to her husband, " My dear, you will be surprised." Then she added with more earnestness to the rest, " Would you hinder me to speak now, when I have " not above an hour to speak in this world?" Which one present hearing, took out his watch, and shewed to some standing by, who all said that it fell out just as she had foretold. But being again importuned to take rest, in respect that many still hoped, because she had little or no pain, she said, with a whole and sound voice, " Sirs, I tell you that this " night, when your sun goes down, my sun will arise

" and never go down: your sun will both arise and " set upon you, but my sun will never go down! O " bright morning star!" After this, resolving to speak to her children and relations, she raised up herself as if she had had no sickness, but had been to go about some work in health, and called for some rose-water and vinegar, saying, " Let me refresh my " spirits, that are weak, for what I have to do." She bathed with her own hands her temples and face, and breathed up some vinegar into her nostrils; and having entreated all to go out of the room except her husband and children, she spoke to her children that were come to years of maturity, one by one. Taking up their natural dispositions, she wisely pressed them to pray, and guard against such sins whereunto they might be inclined, speaking to each of them so particularly and pertinently. Then she spoke to them of Christian duties, whereof she enjoined the practice, with many godly persuasions; and then she exhorted them against many vices and evils with great authority, commanding them that they should abstain from vain company, and that they should stand to their education as they had been taught; adding, " Though you have not fallen into outward " pollutions, yet, that is nothing: ' let him that " ' stands, take heed lest he fall.' I say to you " before the Lord, Your sins, God shall set them in " order before you; yea, you shall see them in the " great day of the Lord as clearly set before you as " the light that shines." Then speaking to them of their learning and studies, she said; " As for learn- " ing and philosophy, fear lest it have the effect on " you it hath on some, to turn you Atheists, or " without religion. All the greatness, all the learn- " ing in the world, what is it without grace! Re- " member that word, ' Not many noble, not many " ' mighty, not many wise are called.' I say not " this to discourage you from reading and learning;

" but let it not make you neglect your duty. And " I lay it upon you, and charge you before God, " and as you would meet me again with comfort, be " diligent in reading the Scriptures and prayer. " And satisfy not yourselves with your morning and " evening prayers; but I charge you in the sight and " presence of God, not to judge your religion to be " true and sincere, if it carry you no further than " morning and evening prayers. In all these things, " I say to you, that I shall be a witness against " you. Look not on these things, and what I say " now, as upon instructions and reproofs given at " another time. The words that I have spoken, are " the words of a dying mother. I pray the Lord ye " may never forget them; which if ye observe and " do, God's blessing be upon you, and my blessing " I leave you." And then she added, " I have good " thoughts concerning you;" and removing her hand from off their heads, where she put it while she blessed them, she thus parted with them, kissing and blessing them.

After this, she spoke to her husband with all kindness and tenderness, saying, he had been a kind husband to her, entreating him to quit her freely, and giving him many advices concerning the children; desiring that, as he feared the Lord, so he would encourage them. After that, she called for her mother and sisters, who were all present, and gave them many directions and counsels; suiting them, with a holy prudence and discretion, both to their inclinations and conditions. Then, thanking every one of them, as they had been useful to her, and begging pardon for the trouble she had given, she exhorted them to a holy diligence in praying and reading the Scriptures, and entreated them to guard against all sin. Then she besought them not to set their hearts too much upon any temporal enjoyment, for they knew not when the Lord might take it from

them; and entreated them to make good use of their time, saying, "This day will come upon *you*, and "you know not how soon you will be in my con- "dition." Thus she bade them farewell, with many earnest blessings and mutual embracings, and with such tenderness and tears on their part as cannot be expressed. After which, with great sweetness and meekness, she closed her farewell with these words: "Now I entreat you, be kind to one another, tender- "hearted, forgiving one another; and be of one "mind, and live in peace, and the God of love and "peace shall be with you." After this, she said: "I have many times besought the Lord that death "might be no surprise to me, and neither is it; and "I have prayed likewise that death might not be a "terror to me, and neither is it; and I have sought "that I may not be terrible to others in dying." And that the Lord did very sensibly grant, as we shall hereafter hear. And, to shew her great composure of mind, she also gave orders about several little circumstances both of her death and burial, suitable to that most exact modesty which was so eminent in all her life.

She, being now very weak, called for her father-in-law, and putting forth her hand to him, said: "Hold my hand, for I cannot hold yours." Then added, "You have been a very kind father unto "me; I say, a very kind, affectionate father unto "me: I cannot say any more, but the Lord requite "you." Then, turning to her other relations, she took leave of them, and said unto a friend, with whose wife her daughters were at that time: "Sir, "you will tell my two girls, that I remembered them, "that they should diligently seek and serve the "Lord, and make conscience of reading the Scrip- "tures; and the Lord's blessing be upon them." And so she took leave of him, desiring him that he would remember her to his worthy wife. After this,

she called for the young man that waited upon the children, and said unto him: "You have a great "charge upon you now, both of the souls and bodies "of the children; for my husband will be taken up "with his affairs, and I fear will not be long behind "me."

Then she said, "I have nothing now to do but "one thing;" and, turning to her husband, continued, "You have been a dear husband to me, but I am "going to a dearer. I entreat you, weep not for me: "I shall be better. And now resign my soul unto "God." He being in great grief, said, "My dear, "I dare not, I cannot; the minister will do it." Whereupon she said calmly, "Let the minister pray." After prayer, she said again to her husband, "My "dear, resign my soul to God: you must do it, and "quit me, for I have resigned my soul to God "already. I had it from God, and I have given it "back again to him." So her husband obeyed her, and did resign her solemnly, being greatly helped of God in the action, and she holding up her weak hands all the time. Prayer being ended, she embraced him with both her arms. After which, she fell asleep again, being heard quietly to breathe out these words, "O feeling High Priest! keep that "which I have committed to thee."

She most peaceably died in the Lord, and that so precisely at the going down of the sun, as she had foretold, that, while they were shutting her eyes, some, remembering her words, ran to the window, and told, that part of the sun was just setting and sinking out of sight. Another who was not present, nor heard her words, but hearing the cry at her death, came in, and told that it so happened at the same time.

She lived thirty-seven years. We can give no greater commendation than the brilliant testimony which her life and death render mutually to each

other in this true and just comparison: as she lived, so she died; and as she died, so she lived, and lives for evermore. This is indeed her true character; and all who knew her, and were eye-witnesses to her life and death, must revere her memory.

Mr. William Violand, who wrote this Memoir, was minister of Cambusnethan, the parish in which Coltness is, in 1684.

MRS. REBECCA COMBE.

Mrs. Rebecca Combe was the eldest daughter of the Rev. David Clarkson, the author of an excellent volume of sermons and discourses. She had the invaluable advantage of a religious education, both her parents being eminent for wisdom and grace. Under the instructions of her good mother, she had early and frequent convictions; which, however, soon wore off. But these convictions being renewed as she grew up, it was impressed on her mind, that this way of performing duties, by fits and starts, merely to quiet an accusing conscience, would not satisfy the desires of an immortal soul, capable of higher enjoyments. This put her on serious thoughtfulness what method to pursue, in order to bind herself to a more stated performance of those duties which she was convinced the Lord required of her. Accordingly, she made a most solemn resolution to address herself to God by prayer, both morning and evening, and never, on any occasion whatever, to neglect it, calling the Lord to witness against her if she broke this solemn engagement. But alas! she soon saw the vanity of such resolutions for the performance of duty only through fear, and as a task. Having once omitted it at the set time, she concluded her promise was now broken, and from that time continued in a total neglect of prayer, till it pleased the Almighty Spirit to return with his powerful operations, and set her sins in order before her. Then her unsuitable carriage under former convictions, together with breaking the most solemn engagements to the Lord, wounded her deeply. Indeed, she was tempted to conclude she had sinned the unpardonable sin, and should never be forgiven. Yet, in this distress and anguish of spirit, she could

not give up all hope, having some views of the free and sovereign grace of God, as extended to the vilest and worst of sinners, though she could not take the comfort of it to herself. Her sins appeared exceeding sinful. She even loathed and abhorred herself on account of them, and was continually begging a deeper sense and greater degrees of humiliation. She thought she could have been content, yea, desirous to be filled with the utmost horror and terror, if this might be a means of bringing her to that degree of sorrow which she apprehended the Lord expected from so vile a creature. The heinous nature of her sins, and their offensiveness to the pure eyes of his holiness, was ever before her, insomuch that she thought she could not be too deeply wounded, or feel trouble enough. This put her on a constant and restless application to God through Christ, from whom alone she saw all her help must come. Convinced that an expectation of some worthiness in herself, as the condition of her acceptance before God, was that which had kept her so long from Christ and the free promises of the gospel, she went to the Lord, and pleaded those absolute promises of his word, which are made freely to sinners in his Son, without the least qualification on their part. She was enabled to urge those encouraging words, Rev. xxii. 17, "Let him that is athirst come, "and whosoever will, let him take the water of life "freely." Also Isa. lv. 1, "Without money and "without price;" with many more of the like nature. She now desired to come to Christ, unworthy as she was, and cast her soul entirely upon him, for she now saw all her past doings of no account in the sight of a holy God. There was nothing left, therefore, for her to take the least comfort and encouragement from, but the free grace of God in Christ Jesus, which continuing to plead with much earnestness, she found her soul enlarged beyond whatever she had formerly experienced.

Soon after, being in her father's study, she providentially opened a manuscript, and cast her eye upon a part of it, where he was shewing what pleas a convinced sinner might make use of in prayer. Many things were mentioned which were very reviving. "I am miserable, and that might be a plea. "I might also plead his own mercy, the suitableness, "the largeness, and the freeness of his mercy. I "might plead my own inability to believe, of which "I am very sensible. I might also plead the will of "God, for he commands sinners to believe, and is "highly dishonoured by unbelief. I might likewise "plead the descent of faith,—it is the gift of God; "and the nature of this gift, which is free. Yea, I "might plead the examples of others who have "obtained this gift, and that against the greatest "unlikelihood and improbabilities that might be. "I might and could plead further, my willingness to "submit to any thing, so that I might but find this "favour with the Lord. Moreover, I might plead "Christ's prayer, and his compassions; the work of "his Spirit already begun; that regard which the "Lord shews to irrational creatures: he hears their "cries, and will he shut out the cries of a poor "perishing sinner? In short, I might plead my "necessity and extreme need of faith, a sense of "which was deeply impressed on my soul."

On reading these pleas, which are excellently enlarged on in her father's volume of sermons and discourses before mentioned, (page 123, &c.) she found great relief; they were to her as a voice from heaven, saying, "This is the way, walk ye in it." She was enabled to exercise faith in a Redeemer, and to give up all to him, being now convinced by his Spirit, that he would work in her what was well pleasing and acceptable to God, and that he required nothing of her but what his free rich grace would bestow.

Now was Christ exceeding precious to her soul, and she longed for clearer discoveries of him, both

in his person and offices, as Prophet, Priest, and King. How did she admire his condescending love and grace to such a poor, wretched, worthless creature! She desired that every faculty of her soul might be brought into an entire obedience. In short, she could now perceive a change wrought in her whole soul. Those things which she delighted in before, were her greatest burthen. Thus she went on pleasantly in duty; her meditation on him was sweet, and her heart much enlarged in admiring his inexpressible love and free and sovereign grace.

But this delightful frame did not long continue: soon did vain thoughts arise and disturb her most solemn approaches to God: these violent hurries of temptation greatly staggered her faith, which was weak. Hereupon she was ready to give up all, and conclude that she had mocked God, and cheated her own soul; that these wandering thoughts, and this unfixedness of mind in duty, could never consist with a sincere love to the things of God. But these discouragements were fully removed by reading some of her father's writings, where it was observed, that a person had no reason to conclude his sins more increased, because they appeared more and became more troublesome, since this arose from the opposition they now met with from that principle of grace which was implanted. Hence she learned, that before this, the flesh reigned quietly, and therefore she perceived not the lusts thereof; but now all the powers and faculties of her soul were engaged against them, and that therefore they gave her the greatest disturbance. Also these words were impressed on her mind with an efficacious power, 2 Cor. xii. 9. "My grace is sufficient for thee," which gave her peace in believing that it should be according to his word.

Thus, after many conflicts, comforts, and supports, she determined to partake of the Lord's Supper, and have her faith confirmed in the blood of that ever-

lasting covenant which the Lord had made with her, since he had given his Spirit as the earnest thereof. In coming to the ordinance of the Lord's Supper, she found great delight; her faith was strengthened, and her love increased from that sweet communion she then enjoyed with the Lord by his blessed Spirit, who often filled her with joy unspeakable and full of glory. Thus she walked under the comfortable sense of his love; and whilst in the way of duty, was indulged with such sights of the Redeemer's glory, and such a taste of his grace, that she frequently wished she might never more go back to the world.

But, after her marriage to Mr. Combe, the new temptations, incident to her new relation, brought her into great and perplexing darkness. She lost the sense of the love of God, and hence duty was performed without that delight she once experienced, which made her often neglect it, and especially in private, whilst she attended on public worship with little advantage or pleasure. The consideration of this decay in her love, and the loss of those quickening influences of the Spirit, which she used to experience in duty, increased her doleful apprehensions of her state. Her inordinate love to the creature was soon rebuked; for a disorder seized her husband, which issued in a deep consumption. This afflictive stroke did not, however, appear to have its proper effect on her mind: she continued in an unsuitable temper, and without that submission which such a dispensation called for. The Lord still hid his face from her, and it is impossible to give a particular account of those perplexing thoughts and tormenting fears which filled her mind. Every thing appeared dreadfully dark both within and without. She says, "O! were it possible to describe it to others, as I "then felt, they would dread that which will separate "between them and God! I expected if the Lord "did return, it would be in a terrible way, by some "remarkable judgment or other; but oftentimes,

" from the frame I was in, I could see no ground to " hope he would ever return at all." But God was better to her than her fears; he who manifested himself to his servant Moses, appeared in a remarkable manner for her deliverance, and that it even transported her very soul with love and thankfulness beyond any thing she had experienced in the whole of her past life.

The beginning of this wonderful alteration in her frame, was hearing the experience of one resembling very much her own, when the Lord first began to work on her soul. She concluded that this person was the subject of a real and total change. On this occasion, she determined to consider her former experience; in doing which, she found the blessed Spirit of all grace assisting, and witnessing to his work upon her heart, insomuch that her soul was enlarged in thankfulness to God for thus manifesting himself, and directing her to those means which he had so inexpressibly blessed beyond her expectation.

This valuable Christian lived to a good old age. She was confined by illness for four years before her death; during which she maintained habitual converse with God, and longed much for the time when all hindrances and restraints should be for ever removed. She slept in Jesus, Nov. 20, 1744, aged 79 years, and her remains were interred in Bunhill Fields.

MRS. GERTRUDE CLARKSON.

MRS. GERTRUDE CLARKSON, second daughter of the Rev. David Clarkson, was also a woman of an excellent spirit. The constant instruction and example of her parents had so early an influence, that it is hard to tell when was her first awakening. As soon as reason dawned, she had frequent convictions of the danger of sin and of an unregenerate state, attended with fears of the punishment due to it. This made her fearful of omitting duties, or committing known sins; and though these convictions wore off, yet they often returned, and rendered her uneasy, unless she was praying or learning scriptures, or something which she thought good. In these exercises she continued to be well satisfied. Before she knew what it was to rely upon an all-sufficient Saviour for righteousness and strength, her notion of things was, that she was to hear, and pray, and keep the Sabbath, and avoid what she knew to be sin, and then she thought God was *obliged* to save her; that she did what she could, and so all that he required. And she further conceived, that if at any time she omitted secret prayer, or any other duty, yet, if she repented, it was sufficient. On this consideration, she often ventured upon the commission of sin, with a resolution to repent the next day; and then, having confessed the transgression, her conscience has been easy. She truly desired that her sins might be pardoned, but thought the ways of religion hard; and though she durst not live in the constant neglect of duty, yet she secretly wished there had been no obligation to perform it.

After her father's death, she happened to be reading one of his manuscripts, wherein both the object and the nature of saving faith were described, and

the great necessity of it pressed, &c.* The plain and clear definition there given of the saving act of faith, caused other apprehensions of things than she had had before. She then began to see how short she had come, in all her performances, of that disposition of soul which the gospel calls for, and how guilty she was while depending upon these performances for acceptance with God, not casting herself wholly and alone upon Christ, and resting on his righteousness entirely for pardon and justification. The concern of her mind was very great, that she had lived so long ignorant of those things which related to her eternal welfare. She was sensible that the means and helps she had been favoured with, for improvement in knowledge, were beyond what is common, and that she had refused instruction; the consideration of which was very terrible to her, fearing lest she had sinned beyond all hope of forgiveness. But, under the most discouraging apprehensions of her case, her heart was much enlarged in the confession of sin, and in bewailing her captivity to it, which was attended with earnest wrestlings with the Lord for pardoning and purifying grace. Those absolute promises in the xxxvith chapter of Ezekiel, of "a new heart and right spirit," were her continual plea, together with Matt. vi. 6. "Blessed "are they who hunger and thirst after righteousness, "for they shall be filled."

She was under these convictions a long time before any comfortable persuasion came that she was accepted. She could not tell how to believe that iniquities, committed as hers had been against so much light, could be forgiven. But, in the midst of these distressing thoughts, she found in the same manuscript of her father's, that none but unworthy

* It is remarkable, that these discourses concerning faith, contained in their father's volume of sermons, were greatly blessed to both daughters after his death.

sinners, who are empty of all good in themselves, are the objects of pardoning mercy; that the whole need not a physician, but the sick. This encouraged her to plead, with hope, that the Lord would glorify the freeness of his own grace in her salvation.

About this time, her mother, perceiving her concern, conversed very freely with her, and asked her whether she was not willing to accept of Christ to sanctify as well as to save her. She answered, "I "desire this above all things." Her mother replied that, if so, Christ had certainly accepted of her; adding, that it was He who had made her willing to close with him, and that he never made any soul thus willing whom he had not first pardoned and accepted. A mother's words are at all times heard by an obedient daughter with attention, but, on the present occasion, to use her own words, she felt as if it was a pardon sent immediately from Heaven. She could not but say, "I am above all things "desirous to be entirely subject to Christ in every "power and faculty of my soul, that every thought "might be brought into subjection to Christ, and "nothing might remain in me contrary to him, but "that there might be a perfect conformity to his "image and will in all things."

After this conversation, she found great composure in her mind, believing that the Lord had created those desires in her, which nothing but himself, and the enjoyment of him, could satisfy; and "that he would not break the bruised reed, nor "quench the smoking flax." The ordinances, which were once irksome, were now above all things pleasant, and the return of Sabbaths continually longed for. And she longed for that state wherein all these fetters should be knocked off, and her soul set at liberty in the worship and praise of God, being freed from corruptions within or temptations without.

At this time her mother was persuading her to receive the Lord's Supper, which greatly startled

her at first. She thought there must be something more in her, or she should eat and drink damnation to herself. This is a usual device of the devil's, to prevent true believers from approaching the Lord's table, suggesting that they must see themselves more worthy and prepared before they venture on this solemn ordinance. Whereas, in fact, that person comes most worthily to Christ and his table too, who is made most sensible of his own unworthiness. But being better informed both as to the nature and end of the ordinance, and that it was intended for the increase of grace and strength, and that it was a positive command of her Lord, with whose will in all things she was very desirous to comply, she was at last prevailed with to venture on that solemn ordinance, and was much refreshed and satisfied in her enlarged expectations of receiving all needful supplies from him who is the Head of the church.

But after some time her affections began to cool, and the want of the Lord's presence under the means, in the use of which he had commanded her to expect it, and which he had heretofore, in some measure, vouchsafed, was very grievous. She earnestly begged a discovery of every sin that might be hid from her, and which might be the cause of this withdrawing. After some time, being providentially brought to hear the Rev. Thomas Gouge, she found the preaching of this excellent divine so suited to her case, that she was greatly enlarged in thankfulness to God, who had so directed her. Those sermons upon Gal. vi. 3. "For if a man thinketh "himself something when he is nothing, he deceiveth "himself;" though she had heard him before with great satisfaction, brought her to a resolution of sitting under his ministry. Speaking of these discourses, she says, "They razed me again to the very "foundation, and discovered the many secret holds "Satan had in my heart, which before I thought

"not of, and how many ways I was taken up in "something which was nothing." The insisting on such truths as have a direct tendency to lead from self to Christ, by opening and unfolding the mysteries of grace laid up in him, so admirably suited to answer all the necessities of poor helpless guilty creatures, she found above all things encouraging and enlivening.

This excellent woman died in London, April 23, 1701. Her funeral sermon was preached and printed by Dr. Ridgley, who, among other things, observes the following concerning her: That her mind was rightly informed, and richly furnished with experimental knowledge of the things of Christ, and of the work of grace carried on with power in her soul. And although she had sometimes a well-grounded hope, yea, a full persuasion of the love of God; yet, so far was this from leading her to pride or carnal security, that it can scarce be conceived what low thoughts she had of self, and what a deep sense of the power of indwelling sin, or with what sorrow she lamented the same; what a firm dependence on Christ, as able to do nothing without him, how watchful over her actions and thoughts, and how much afraid of sin, even of the iniquity of her holy things. There was in her conversation a becoming mixture of gravity and pleasantness, not daring on the one hand to make things sacred a prey to the exuberances of wit and fancy; nor, on the other, of giving the least occasion to their false conceit, who suppose that religion always chooses the dark retreat of a melancholy temper, or is directly opposite to what is cheerful or agreeable in common conversation.

Her last sickness was short. She was on a sudden seized with a very painful distemper*, which she perceived to be the harbinger of death; but

* The colic, which carried her off in four days.

when it made its nearest approaches, she declared it was welcome. She did not flee from it as an enemy, nor see any thing affrighting in its countenance. When all about her were almost overwhelmed with grief, she was the only person that seemed unconcerned, being as willing to be gone as death was to call. Though her pain was violent for many hours, and very much hindered the desired composure of her thoughts, yet, in this she was submissive to the Divine will, and patient under his hand. But it pleased God to give her ease the remaining part of her time, when she took occasion to express the inward joy that she experienced. When cordials were applied for the refreshment of weak and fainting nature, she said, that "she had "better cordials to refresh her than those."

The last two days of her life, she seemed wholly unconcerned about, and quite disengaged from, any thing in this world, as one that had taken her leave of every thing here below, and was at leisure for nothing but heavenly contemplations. Her discourse was very affecting. Whenever she spoke of herself, it was in the most humble expressions. But how often did she extol and admire the love of God in Christ! The same truths that she was refreshed with in life, were her comfort and delight in death. She had the self-same abasing, yea, self-abhorring and grace-advancing thoughts. She had a full assurance of salvation, and of an abundant entrance with a kind of triumph administered into it, often speaking in the words of the apostle, 2 Tim. i. 12. "I know "whom I have believed, and I am persuaded that "he is able to keep that which I have committed "unto him against that day." And with joy unspeakable, making use of those words with application to herself, Jude, verse 24. "Now unto him that "is able to keep you from falling, and to present "you faultless before the presence of his glory with

" exceeding joy*." Her inward peace was too great to be expressed. When nature was very weak, and her strength and spirits exhausted, she blessed God that her faith did not fail; and she had thereby those clear manifestations of Christ, and soul-refreshing prelibations of glory, that were a kind of heaven in her way to it. Her last words were, with rapture of admiration, " O those rays of glory!" Thus her soul took its flight into the bosom of Jesus, to enjoy what it had long waited for, namely, further discoveries of his love, and to be clothed with immortality, and enjoy eternal life.

* These words were the subject of her funeral discourse, being often repeated by her in her illness, and a wonderful support to faith in her last moments.

MISS MARY TERRY.

This excellent young person was born at Hamburgh, in Germany, where her father had settled on account of trade. In the year 1698, when she was only eight years old, an afflictive providence obliged her to come with her little brother and sister to England, she being the eldest of three, whom it pleased God at that time to commit to the care of their pious grandmother. She observes, in her diary, the goodness of God in giving them a prosperous voyage, and then makes the following remark: "I hope God has turned this affliction to our spiritual good, for here we have the help of a better education, and here religion is kept up more in the purity and power of it, than it was in the place from whence we came." By this means, says the Rev. Thomas Reynolds, who gives the account, she came under my personal observation and ministry. At this very early age, it was astonishing to remark the large stock of good instructions and devout prayers wherewith she had furnished her memory, and how diligent she was to retain them by often repeating those good things that had been taught her, and taking care that her little brother and sister did the like. About the eleventh year of her age, she learned to write; and no sooner could she join her letters, than (as we found after her death) she would write down the heads of those sermons which affected her, and which she carefully carried home in her memory.

In the same year, she was taken very ill of a fever, in which, as she writes, she was much afraid to die, as fearing the state of her soul was not safe. This made her seriously think within herself, how importunately she would pray, and how much better she

would discharge her duty, if God should spare her. And then she adds: "It hath pleased the Lord to try me in raising me from that sick-bed, that I should not die, but declare the works of the Lord." This is the only instance she gives of any notable distress of mind; and when she recovered she made good her vows. "I cannot," says Mr. Reynolds, "lay the beginning of her conversion here; for such was her seriousness and unblameable behaviour, that I doubt not the grace of God had touched her heart long before this." It is the happiness many times of those that enjoy the advantage of a religious education, and have been kept from falling into grievous sins, to be brought by insensible steps into a love of religion, so that they know not how to date the particular time of their conversion.

In the year 1703, which was the thirteenth of her age, it pleased God to remove by death her only brother, Richard, whom she dearly loved, and on whom she had bestowed much pains. Though she was much affected at his death, she blesses God she did not sorrow as those that have no hope; and then adds: "God had been early at work upon his heart. This was a great affliction to us all, and to my grandmother especially: for by taking him away, God rooted the name out of the family, there being never another to bear it up."

"The reader will forgive the digression," continues the writer of her life, "if I take leave in this place to mention somewhat of him. He was a child deservedly admired by all for his natural beauty, and the engaging sweetness of his temper and carriage. But that which was most of all to be wondered at, was the pious disposition of mind that so early appeared in him. As his sister was not wanting to do all she could to improve him, so was he as ready to receive impressions. He was a child that read much, and thought much, and spent much of his time in walking and pon-

dering by himself. He could never be found without some good book or other in his pocket, even when he was but little above five years old. He was constant to his retirements for secret duty. But that which deserves a particular remark, was the concern which this young child had some time before he died, for the spiritual welfare of an aged faithful servant that had been above forty years in the family, and who by weakness was confined to her chamber, having passed the seventieth year of her age. This little child, when not eight years old, would take delight to be with her, and, of his own accord, discourse of the things of God, and pray with her; in which, as that servant said, he would deliver himself so pertinently, and in such an affecting manner, as was wonderful. He continued thus till she died, and was hereby no small help and comfort to that poor servant. 'Thus, O Lord, out of the mouth of babes and sucklings hast thou perfected praise!' He died October 13, 1703, in the tenth year of his age."

Soon after this, it pleased God to exercise her with great deafness through a violent cold which lay much in her head: it lasted near two months, all which time she enjoyed little of the comfort of life. But her greatest trouble was, that hereby she was hindered the privilege of joining with others in any public or private ordinances, though, as she writes, it was also melancholy not to have converse with friends. She adds: "I was earnest with God in prayer, that he would, if it were his holy will, direct to some proper means, and give his blessing thereto, and again restore the hearing ear." Which, after about two months, he was pleased to grant; and then she says: "O blessed be God that I have all my senses, and am not deprived of any! By the loss of one, how is the comfort of all abated! I hope I have been taught how to prize them more than ever. The Lord sanctify this late exercise

to me, and enable me to make some suitable return for this mercy, to glorify him in all the parts, members, and senses of my body, and all the powers and faculties of my soul."

In the year 1705, God wrought in her earnest desires to partake of the ordinance of the Lord's Supper; but Satan was very busy with his temptations. The account which she gives of the workings of her mind at this period, is highly interesting and instructive, especially when we consider her extreme youth. Speaking of the false shame which at first deterred her, she says: "I thought, if this should prevail to hinder me in my approaches to that ordinance, it would evince I had not a right principle of love to God, nor a sense of my obligation arising from the positive institution of Christ, and from my baptismal covenant, which hath already bound me up to all duty; also it would argue ignorance in me of the abundant advantage that would flow to me from a right discharge of my duty, and an answerable conversation in performing the engagements thereby laid upon me to all holy walking.

"At another time, the devil and my corrupt heart suggested to me, that although I did give myself to God in the most solemn manner, and by his grace did resolve to walk in all his commandments; yet, how well soever I might begin, I should not be able to persevere to the end; but in prosperity I should be ready to be puffed up, and forget my God; and in adversity be overmuch depressed and cast down, or be over-anxious and solicitous about the body, and neglect the duties and concerns of my soul. I was afraid lest the temptations of the devil, the flatteries and allurements of the world, the vanities and pleasures to which youth is commonly addicted, should overtake and betray me into presumptuous sins. But amidst all these troubles of mind, I met with that comfortable promise in the covenant of God; Jerem. xxxii. 38, 'And they shall be my

people, and I will be their God.' And in the 40th verse it is said again: 'And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts that they shall not depart from me.' I place my hope and trust on God's fulfilling this promise to me, that he will, nay I hope he hath already begun to implant his fear in my heart, so that notwithstanding all the oppositions I may meet with in my way, I shall never depart from him.

"Another temptation was, that I was too young to approach that solemn ordinance. With this I considered, that those advanced more in years cannot, merely by their natural gifts and qualifications, perform any duty in a right manner, so as to be accepted with God in Christ, without the influences of His grace and Spirit accompanying their endeavours; with which grace He can also, and doth, assist younger persons that are earnest in begging it of him, and who serve Him in sincerity and truth, which I desire to do with all my heart and soul; and therefore I trust that God will not deny me His assistance. And as no small motive and spur to me in my preparations for this ordinance, I had the example of an acquaintance before me, even younger than myself, who, upon making known her desires, was admitted a communicant under the care of the same ministry.

"After all, I was satisfied, that these and all other such like suggestions, which would divert and put me by making preparation for this ordinance, were Satan's stratagems. I begged of God, that He would be pleased to remove all obstructions and hinderances that seemed to lie in the way, and prepare my heart for a right attendance upon him in so solemn a duty, knowing that the preparation of the heart in man is from the Lord.

"In the year 1706, I made timely discovery of my desires, and some suitable preparation, according

as I was able, in order to my being admitted the following April to the Lord's table. I chose this month, it being the entrance upon a new year of my life. I thought, that to lay myself under new bonds and obligations to walk in God's ways in the beginning of a new year of my life, might be a means to walk this year more closely with God, and to maintain my communion with him in a holy and humble manner.

"The Monday before Sacrament-day, the Lord was pleased to visit my sister with a fever. I thought God was now displeased at something in me, and going to indicate his displeasure, not only by threatening to take away my sister from me; but also, by the timing of it, I was afraid he would disappoint me, in his providence, of my longing expectations and earnest desires on the approaching Lord's-day. But the Lord was better to me than my fears, and mitigated his hand, and gave us a hopeful prospect of recovery; for which his name be praised. Hereby also he gave me hopes of having yet an opportunity of waiting upon him on his own day at his house and table."

April 7, 1706. "Being aged this month sixteen years, I was, at my desire, this 7th instant, it being Lord's-day, admitted to the participation of the Lord's Supper. Therein I enjoyed some sweet communion with my God; but my greatest joy and comfort at this time, was when I came home, upon reflecting on what I had been doing, and my reviewing the sermon which was preached that afternoon from these words, Isa. lxiii. 19, 'We are thine.' Wherein, among other things, were shewn the special grounds upon which persons may be said to be the Lord's; as, by election; by price and purchase; by effectual calling, and the work of regeneration; and by their own act of self-dedication or covenant-surrender. Upon all these grounds I hoped I might now, with comfort, look up and say, Lord, I am thine!"

January 4, 1708. "I renewed my covenant with God at the Lord's-table. It being the first Sacrament in this year, I had a special regard both in my preparations and in the ordinance to a new year, and resolve and engage to take more pains with myself, and to study my duty more, and do more for God than ever I had done; and I was earnestly desirous that this whole year, if God should spare my life, I might enjoy more of him, have more communion with him in every duty, which sometimes I have found very sweet, so that in the whole this may be a better year with respect both to duty and comfort. That I might bring forth much fruit, and may be found a faithful steward whenever God shall call me to an account of my stewardship, whether this year or another, in the strength and for the sake of Jesus Christ."

It is to be observed, that in the close of this year she died.

It only remains, that we give a short account of her death. Such was the violence of her distemper, that it carried her off in less than five days. She found herself somewhat indisposed for several mornings before she took to her bed; but this did not hinder her from appearing in the family, and being about the house as usual. But on Friday, the 3d of December, she became very ill, her distemper proving a malignant fever. She bore her sickness with extraordinary patience, speaking but little, yet exercising her thoughts much towards God. The greatest trouble she complained of was, that she could not meditate and compose her thoughts as she had been used to do. When, among other things, she was asked, if she had not experienced the presence of God in his ordinances, and found communion with him in her attendances upon him, she immediately replied, "Yes, yes; you can say nothing of that kind but I can give an answer to." The day she died, which was December 8, 1708,

finding the pangs of death upon her, she expressed some fear how she should be able to get through what was before her, for that she found dying work to be hard work. But it pleased the Lord quickly to release her of those fears; for no sooner had the minister who came to visit her withdrawn from the bed, than she fell into a convulsion fit, in which she departed, having not finished by some months the eighteenth year of her age.

"Watch ye, therefore, for ye know not when the master of the house cometh, at evening, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping."

MRS. HOUSMAN.

MRS. HOUSMAN, whose maiden name was Pearsall, was born in Kidderminster, Worcestershire, of religious parents, who were a credit to the profession they made; and as in other respects they acted worthily in their station, so they were diligently careful to train up their children betimes in the ways of God. The most interesting particulars of her life and character will be gathered from the extracts which follow from her published Diary.

Her Method of closing the Week, and preparing for the Sabbath.

April 3, 1711. Through Divine goodness, I am brought near the close of another week; I would not close it without making some reflections. I find I could run out in complaints against myself; but I would not overlook the gracious dealings of God to me. I would humbly hope I have had the tokens of his presence with me in duty. O how reviving hath it been! It is infinite condescension, to have any regard to so mean and vile a creature as I am. None more beholden to free grace than I; and sometimes, methinks I can admire it, and feel it constraining. It grieves me that I can make no more returns. I cannot love Christ as he hath loved me; but yet, I would love him as much as ever creature loved him.

I cannot but be thankful that I have another Sabbath in view. O! if I know my heart, I would fain get grace by the means; but I cannot but be jealous of myself, and fear how it will be with me; such sad experience I have had of a hard, dull, un-

affected heart. Very justly may God leave me to myself. Sometimes for my sins he does hide his face, that when I come to duties, I cannot have any sensible enjoyment of him. But when it is thus with me, my conscience beareth me witness, I am restless and dissatisfied; and I hope I find in me a resolution still to hold on in the way of duty, and to hope in his mercy.

I would fain get nearer to God in the duties of the approaching Sabbath. Lord, give me a heart to improve it. The preparation of the heart must come from thee. Let me receive of the fulness that there is in Christ Jesus, even grace for grace, for his sake. Amen.

Sept. 16, 1711. I am now brought to the end of another week. I have been reviewing the days past, and find that the mercies I have received, have been many and great, and so have been my sins, greatly aggravated and multiplied.

I have been this evening desirous to present my soul and body a living sacrifice to God, hoping he will graciously accept me in and through the great sacrifice, the Lord my righteousness. Upon the most serious inquiry into the state of my soul, I see ground to hope, that there is something of a real change wrought upon me: yet, it is but in part. By sad and daily experience, I find sin dwells in me; and, blessed be God! I find something that opposeth it: so that all doth not go one way. O that I could find the power of sin weakened, and grace strengthened! This I beg for, this I hope for, and earnestly desire that I might improve the approaching Sabbath for this end; to bring me nearer to God, and set me at a further distance from sin and this world. I rejoice, Lord, in the prospect of thy day. O prepare me for it! May I meet with thee! It hath been my desire this evening to descend into the valley of real and deep humiliation. O may I in the

morning of thy day get up into the mount of meditation!

Her Frame and Reflections after the Sabbath.

July 22, 1711. I that have trifled away so many Sabbaths, have been intrusted with another. In the morning when I awaked, I hope I was truly thankful for the return of the Sabbath; and I was desirous to improve the prize put into my hands, and made it my errand at the throne of grace for his assisting and accepting presence. After I had read some part of God's word, I set myself to get a few serious thoughts; and they were led first to take a view of my present state, and in what relation I stood to God. I was enabled to discern the footsteps of the Spirit upon my heart, and that his real workings were after God and universal holiness. Methinks I could most feelingly say, "Whom have I in heaven but thee! and there is none upon earth that I desire like thee!"

When I came to attend upon God in public ordinances, I cannot say I was without some serious desires and affections in my first engaging. Mr. Spilsbury preached: the word came in a most lively, convincing manner to me; it reached my very case. But in my return home I felt deeper touches. Such impressions it made, that I could scarce contain myself from the observation of others. I made all the haste I could to retire, that I might give myself liberty; and I think I never had more sensible impressions made upon me. O what was it! Mr. Spilsbury preached from Rev. iii. 3. "Remember how thou hast heard." I begged these impressions might not wear off, as others had done. It cost me some tears. Lord, leave me not to my dark, dead, confused, stupid, senseless, hypocritical self; but give me some fresh strength, and let me be under

the effusions of thy Spirit, even the Spirit of light, life, and love.

Aug. 5, 1711. I have been intrusted with another Sabbath. I cannot but hope, that the manner of God's dealings with me of late, as well as this day, is in mercy. I have not such frequent discoveries of his love made to my soul, as in months past; yet I humbly hope the Lord is bringing me nearer to himself, by giving me some farther acquaintance with myself. I see that I have no righteousness of my own, nor strength; I would therefore take hold of another, and say, "In thee, Lord, have I righteousness and strength." Lord, bring me to an entire dependence on Christ for justification; and upon the Spirit would I rely for sanctification. Methinks I am loath to return to a vain, cooling, tempting, distracting world. But, Lord, take me by the hand, and lead me in the way I should go. Let me never depart from thee. May I still be progressive, till at last I shall come to keep an everlasting Sabbath with thyself above; for which I would be looking and longing, yet patiently waiting.

Aug. 12. This morning I awoke pretty early. This I could not but be pleased with, and thankful for. I renewed the experience I had the last evening of the presence of God. I hope my mind was in somewhat a serious and humble frame. I went to prayer to seek the presence of God in the secret duties I was engaged in; particularly to be directed and assisted in the duty of meditation. But how did my ignorance appear, how weak was my faith, how cool my love! I spent about an hour in the work; but I cannot say my thoughts were engaged and suitably affected.

As to my frame in public duties, it was bad enough; but yet, I hope I was not wholly stupid.

The word came to my case: it convinced me of my unprofitableness under the precious seasons I have enjoyed. I was filled with some present shame, but dare not resolve it shall be better in my own strength. I would beg the word may be sanctified, the directions given complied with, and truly and duly practised. Lord, write thy word upon my heart, and help me to treasure it up, that I may not sin against thee. I am a poor, unprofitable creature, but yet I hope I can call the Sabbath my delight; and many times I am grudging that its moments pass too swiftly on. O, I would long for the dawning of the eternal Sabbath! Come, Lord, bring me where I shall see thee clearly, and love thee perfectly, and enjoy thee fully, without interruption and intermission, to all eternity.

Aug. 28, 1715. I have, through the abundant goodness of God, not only enjoyed another Sabbath, and the liberty of his house, but I hope the tokens of his presence with me. I have this day, I humbly hope, been under the drawings of his Spirit; have had some real discernings of his glorious excellencies and infinite perfections. I have had my love to and longings after him somewhat warmly drawn out. I hope grace hath been in lively exercise. Blessed be God, that thus deals with me. He gives me encouragement to hope in him; nay, enables me to rejoice in him. What can I do less, since I can discern my interest in him, and can say, my Lord, my God!

Her Preparation for the Lord's Supper.

January 30, 1728. Happy souls, that in time know the worth of time! Time is the only opportunity we have to provide for an everlasting state. O now may I be living at another rate! I have a great work to do, particularly at this time. I have a covenanting season in view. Now I would be laying

aside every weight, and those sins which most easily beset me, that I may engage heartily in preparation-work. It is heart-work: bodily exercise profiteth little. I know the preparation of the heart is of the Lord: I will go to him, who is the heart-maker and the heart-searcher, and seek for grace and assistance. Lord, hast thou not said in thy word, "Go boldly to the throne of grace, that ye may find mercy and grace to help in time of need?" Blessed be God for this gracious word of encouragement, in which thou hast caused thy servant to hope. Surely it is good to draw nigh to God, resolved to hold on this way of duty, and still hope in his mercy. Blessed are all they that wait for him.

April 29. This day was our preparation for the Lord's Supper. I have been hearing of Christ Jesus; what a gift he is to those who are his people; a free gift, valuable, full and comprehensive! He is a gift of love, suitable, seasonable, satisfying, and a lasting one. Then we were put upon inquiring, whether we had received this gift. Those that have, have been made sensible of the need of Christ. They have seen the fulness and excellency of him, and have been made to desire him, and been willing to receive him upon gospel terms. Such that have Christ, have the Spirit of Christ, a spirit of holiness, and a spirit of prayer. Such that have Christ, are of the same mind that Christ was. And such as have Christ, have earnest desires after more enjoyment of Christ here, and are longing after the full enjoyment of him in glory.

Upon the hearing and mature deliberation hereof, I have good ground to hope I have experienced this in my soul. But I have great cause to lament and be ashamed that I make no more progress, that I am still but a babe, a dwarf in grace. O my want of life, growth, and activity in holiness!

Her Return from the Table of the Lord.

April 2. This hath been a Sacrament day: I would take notice of, and record for my future encouragement, the experiences I have had this day of God's answering my poor prayers. The Lord made me earnest with him for his presence, and this day I have found him abundantly assisting me in duties, and refreshing me with his presence. O what did I enjoy at the throne of grace and in meditation! How sweet it is to come hungering and thirsting! Such souls shall be abundantly satisfied.

Have not I cause to say, this hath been a good day to my soul? Every part of it, every duty, hath afforded me great delight. O how good is it to wait upon the Lord! What did I enjoy in hearing the word, and at the table of my Lord! Did not I feel faith and love, hope and joy, and repentance, a little in exercise? I did, I humbly hope. O may I find it more so! Did not my desires go out most ardently after Christ! Did not I open my heart to receive him; and did I not find him? The very mercies of this day are enough to engage me to love God for ever.

None but those who have tried it, can know the delights that attend serious godliness. I could not but be loath to leave the ordinances, and come down. What revived me most was, that I should not leave my Lord behind me, but take him along with me. O may I keep close to him!

June 4. This hath been a Sacrament-Sabbath; and upon the most serious, impartial review, I must own it hath been, through free, rich grace, a good day to me. I hope I had the presence of God in meditation and prayer, in public while hearing the word; and then at his table, I cannot but hope and believe I had it; enabling me to discern Christ

Jesus, to lay hold upon and embrace him as my Lord, and to give up myself heartily, unreservedly, resolvedly, and delightfully, to be his; his entirely, only, and for ever. And though I was not raised into raptures, yet, I have enjoyed true, real comforts. He hath given me peace in believing. And this evening I have had abundance of comfort in the reflection on this day's transactions and enjoyments. And to make up the day, and complete and confirm it to me, God hath graciously helped me in meditation. O my soul, what hast thou tasted! The assured discoveries of God's love to thee; enabling me to triumph in my interest in him, to lay claim to the promises, and apply them: "There is no condemnation to them which are in Christ Jesus." "I am persuaded that neither life nor death shall separate me from the love of God in Christ Jesus my Lord." "None shall pluck them out of my hand." So that now I can say, through grace, with a humble boldness, "Come life, come death, come what will, I have heartily chosen the Lord to be my portion, and he shall be my all both here and for ever."

Her Acknowledgment of God in important Affairs.

December 12, 1715. The providence of God seems to be calling me to the alteration of my condition in the world. Upon the prospect of this great change I have in view, I cannot but be full of thought and concern how I shall be duly prepared for it, that so I might fill up the place and relation the providence of God is now disposing me to, with duty and usefulness. When I consider that a new relation brings new duties, new trials and difficulties with it, yea, and new temptations too, I cannot but be under (at least sometimes) great fears how it will be with me.

I am conscious to myself I have been very much wanting in my duty in single life. How little have

I answered the many favours conferred upon me! I would lie low before God in the sense of my sin and folly.

I have oft spread the case before God, begging He would choose the person who, the time when, the manner how, the place where. I have been encouraged by those that are serious and judicious, to incline to this as the direction of Providence. I would with all humility accept the Divine disposals, believing that his disposing will ought to be regarded as his commanding will, and doth as firmly constitute my duty. I bless God, it is not any thing in the world I am aiming at and pleasing myself with, more than what looks like the gracious dealings of God towards me. No, I am really afraid of the world, of having much to do with it in my passage through it. As my day is, so let my strength be. O! make good thy word unto thy servant, who is devoted to thy fear! I have been often saying, "If thou go not with me, carry me not hence;" and dost thou say, "Certainly I will be with thee?" It is enough, I desire no more.

I am now setting out in the world, and what we call settling; but still I look upon myself and all my concerns, relations and enjoyments, as immediately uncertain. How soon I may be called out of the world, God only knows: I stand upon the brink of an awful eternity. I bless God I can think of death with comfort. The thoughts of it are not terrifying, but oft pleasing. I can rejoice in hope of the glory of God. It is very refreshing to me sometimes, in the midst of the hurries and diversions of this life, to think the time is coming when I shall be perfectly delivered from all these clogs, and come to better enjoyments, and more real and satisfying pleasures. But yet, I cannot but fear lest the love of the world should prevail in me, and things of time and sense interrupt me in my Christian course, and abate my desires, take off the edge of my affec-

tions to the things of God and another world: therefore, it will be my highest wisdom and indispensable duty, to be much in prayer and constant watchfulness. These are duties never out of season, but upon some occasions of more absolute necessity; and such a time I look upon this to be. Lord, help me to be faithful to the interest of my precious and immortal soul!

Oct. 2, 1716. I have of late, by the providences and word of God, been frequently put in mind of death; and the present circumstances I am brought into, will lead me into the valley of the shadow of death. It is now but a few weeks before those difficulties will unavoidably overtake me, that will be great, and may end in death. How sharp and how long they may be, I know not. But this I am assured of, I shall need more strength than my own to grapple with them, and much grace to enable me to behave under them. I desire to be much in prayer, and spread my case before the Lord for grace to help me in this time of need.

To some it proves a dying time; it may be so to me. And this hath, sometimes at least, put me upon the inquiry how matters go betwixt God and my soul. I know it is a serious and awful thing to die; but yet, I bless God, upon my most serious thoughts of it, it hath not looked terrible. No, as to myself, it looks rather comfortable and desirable to depart and be with Christ. Though I have as affectionate a yoke-fellow as any, yet, all I have, and all that the world can afford me, is not sufficient to make me happy. This world is not a portion for an immortal soul. I hope I have chosen heaven for my inheritance, and there I long to be. I bless God, I am not afraid so much of death, as of dying.

If it shall please God to give me a living child, I would with all humility and thankfulness devote it to him, and resolve, his grace enabling, to bring it

up in the nurture and fear of God; and beg it may be sanctified from the womb.

Her Frame under Afflictions.

June 27, 1720. It is two years since it pleased the infinitely wise and good God to remove my dear Joseph. I have had many warm, moving thoughts working in me these few days past; those that have been humbling and quickening, and those that have excited thankfulness towards that God who supported me under that trial. A trial indeed it was; the greatest, I may say, that I ever felt. May I not say, "I had fainted unless I had believed?" What I then tasted, I hope, hath strongly obliged me to love the Lord, and confirmed my hope that he is my God, my covenant God. I hope I have been enabled to justify and acknowledge his sovereignty in all his dealings; and am not without hope that his dealings were mercy, love, and faithfulness to me. I hope the sincere desire of my soul is, to think well of all that God doeth; and would fain have my will entirely resigned to the whole will of God, concerning me and mine.

Sensible I would be, but not dejected, and by no means sullen; that would put more bitterness into the cup. God hath many arrows in his quiver, and he can heat the furnace seven times hotter, and again and again seven times hotter, till he hath consumed us. And if he should do so, still we may say, He punishes us less than our iniquities deserve. I would humbly hope my desire hath been, and still is, with Aaron, to *hold my peace*. If God may be sanctified, I would be satisfied. If God may have glory from afflictive providences, I have nothing to say against them. I hope it is both our earnest desire, to improve the providences of God; for it is a great loss, not to be made better by them. I do

believe there are many lessons to be learnt, which would be of unspeakable advantage to us; viz.

1. It should for ever embitter sin to us. As she said to the prophet, "Art thou come to call my sin to remembrance, and slay my son?"—it is sin, sin, that hath raised these storms, and troubled our house. O that we may be the death of that which hath been the death of our children!

2. It should be a spur to us, to put us on in heaven's way. I am conscious to myself, there was need of this affliction. Especially before the death of my Joseph, I was growing more remiss in my duty. My heavenly Father saw it, and (may I not conclude?) sent this sad providence to be my monitor, to tell me whence I was fallen, and bid me repent and do my first works!

3. I would learn by this providence, as long as I live, to keep my affections within due bounds towards creature comforts. How hard do I find it to love, and not to over-love! Now God is a jealous God, and will not give his glory to another; and may we not fear our excess this way hath provoked him to remove the mercy from us, which we make an idol of?

4. Are our children gone before us? This should be a means to draw our hearts upwards and homewards. Should we not be looking oftener than ever into the other world? It is but a little while, and all the things of time will be swallowed up in eternity; and if we could but duly consider this, it is no great matter whether we or ours die first, since we are all dying. It hath been my constant prayer to my heavenly Father, that he would give us a name better than that of sons and daughters, and make up all in himself. To him be glory for ever. Amen.

Aug. 13, 1732. It hath pleased the great sove-

reign Lord of all, last evening, to lay his afflicting hand upon me. I was very suddenly seized with illness; the fever was high, and I was brought low by it; but, as God laid on with the one hand, he supported with the other. I bless God, my frame under the affliction was easy, nay, comfortable. I cannot express what impressions were made upon my mind; but they were such as did excite my love to him, and enlarged my desires after him. O how did the truth and faithfulness of God appear in afflicting me! How clearly did I discern things, those things, which in general I love the sense of! I was thankful for the affliction, and for the frame I was then in under it. Blessed be God, who did not leave me wholly to myself! I bless him for mercies, and for seasonable, sanctified afflictions: they do me — I know not how much good. I would not be without them for the Crown of England, supposing my need of them the same that now it is. Let others bless themselves in their continued, growing prosperity; blessed be God for seasonable, sanctified afflictions! saith my soul. Though so ill, and so very ill last night and this morning, yet, through much mercy, I was enabled to go out the latter part of the day. Blessed be God, I heard sweet and comfortable truths, that "there is no condemnation to "them which are in Christ Jesus." I heard them with pleasure, and could hope in this mercy.

Her Improvement of Providences relating to others.

Sept. 8, 1716. This day I have been attending two persons to the grave, both younger than myself. One hath been wearing off for some time; but the other's death was sudden, and very surprising. One day well, and the next dead! She went to bed well, and in two hours in eternity! O surprising stroke, to step into eternity before we think of it! to find ourselves at the bar of a just and holy God,

sentenced to an unalterable state, before we knew we were leaving this! If the soul be found ready, the surprise will be joyful. O my soul! take the warning, and let it excite thee to diligence in thy preparatory work. It is an interest in Christ only, that can make me to die safely; and only my knowledge of it that can make it comfortable. The last night, when I awoke, I could not but have some supposing thoughts, What if death should come to me, as it had done to cousin C—— the night before! I was put then upon reflecting on former transactions, and could then say, If death should come this night and in the same manner, I know in whom I have believed, &c.

Feb. 2, 1727. This is a sorrowful day indeed to us in this place. This day dear Mr. Spilsbury was laid in the grave. The great God seems to have a controversy with us. He hath smitten the shepherd; O that the sheep may not be scattered! We are a provoking people; it is a wonder of mercy we have enjoyed him so long. O that we may every one of us look into our own hearts, and endeavour to find out the Achan that troubles our Israel! The Lord's voice cries to this town; O that we may now "hear "the rod, and who hath appointed it!" I desire to lament the sins of the society in general, and my own in particular, that have had a great hand in bringing this sore and heavy affliction upon us. O what cause have I to cry out, My barrenness! my barrenness! under such rich and choice means. O that a sense of my sin and folly may both humble and quicken me to and in my duty for the future!

May 16, 1727. It hath pleased the infinitely wise and gracious God, the sovereign Lord of his creatures, this day to remove our dear and honoured father. I would be dumb and not open my mouth, because the Lord hath done it. "The Lord gave,

and the Lord hath taken away," and still we must say, " Blessed be the name of the Lord." Blessed be God, we had such a father, one truly religious, and in covenant with God himself, and one who took hold of the covenant for us his children ; who, in our infancy, dedicated us to the Lord, and took care to train us up in the nurture and admonition of the Lord. A praying father! We have lost one that was constant and instant in this work. He hath laid up a stock of prayers for his children. A bright and shining example of holiness! O that the children may be followers of them, who, through faith and patience, are inheriting the promises ; that this providence may be so sanctified, that it may bring us nearer to God and duty, and a more diligent preparation for our own departure! It will be but a little time, and I must go the way of all flesh ; a way we shall not return. O that I may now converse more with our glorified friends! Thrice happy they that are in the presence-chamber of the Lamb! that are in the clear vision and full fruition of their dearest Lord. Lord, send down thy quickening grace, and fit me to ascend.

Feb. 26, 1728. I must now write myself not only fatherless, but motherless. After many months' illness and weakness, it hath pleased our gracious God and Father to give our dear and honoured mother a release from all those sorrows she groaned under here ; and through free grace, I trust, advanced her to the glorious liberty of the saints above ; a state and place her pious soul longed to attain. Happy soul! shall I wish her back again? O no, no! she is where she would be. It is true, I want her pleasant company and conversation. O that we, the children of the family, might be found treading in the steps of our dear parents, and remember those instructions they took care to press upon us! Should any of us miscarry, it will be with dreadful aggravations. O

that all of us may give diligence to make our calling and election sure! Amen.

March 20. The late tidings of the losses which our friends and neighbours sustain, give a large demonstration of the vanity of the world. We must justify God in his severest trials; and still bless God it is not worse with us than it is. I have often said, and said it upon my knees, "Let the Lord do what he will with me, I will love him and cleave to him still; afflictions shall not drive me from, but bring me nearer to my God." For my part, I know no God but thee, and am resolved to take up with nothing short of an interest in thy love.

Nov. 17, 1729. This day the sorrowful tidings of good Mr. Thompson's death hath been brought me. A great loss to the Church of God in general, and to poor Bromsgrove in particular. He has done labouring, and is now in the rest that was promised to the faithful. O happy soul! O glorious day! he is now where he would be. Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men. The righteous perisheth, and no man layeth it to heart; and the merciful men are taken away from the evil to come. Who, who is there that considers this as he ought?

Her Thankfulness for Mercies received.

Nov. 5, 1711. This being a day to call to mind former mercies, when the public duties of the day were over, I set the rest of the evening apart to review the mercies of my life. The privileges of my birth are, I see, exceeding great. That I was born in a land of gospel-light, is an invaluable blessing; but to be born in Kidderminster, is still a greater mercy; and to be born of religious parents, whose care was to devote me to God, and educate me for

God; who took me and set me under the droppings of God's sanctuary; and there I had the advantage of hearing one of the most eminent ministers of Jesus Christ, worthy Mr. Spilsbury.

Temporal mercies also have been bountifully bestowed upon me. In this respect I can see myself a privileged person. Abundance of health and ease, peace and prosperity, fulness and plenty; so that I have lacked nothing that is good for me. I would be thankful to Divine goodness for placing me in such a state, that I am free from many and great temptations that others are exposed to, and in danger of being undone by. I can see abundance of love in my heavenly Father's disposals. I bless God, I am not ambitious of much acquaintance in the world, nor of having much to do with it.

I bless God that he has given me any sense of the mercies I do enjoy; but I am sensible I come far short of my duty. I would have my gratitude excited, and my holy resolutions to endeavour after a more holy, humble, faithful, becoming walking. O my unprofitableness in the midst of mercies! I cannot but reflect upon myself many times, how unlike the person I am, to and for whom God hath so wonderfully appeared. I might record many of the especial favours of my God; the many tokens of his distinguishing grace. I would adore and bless him, that he hath shed abroad his love in my heart, in a degree beyond what I could have expected.

Her closing one Year, and beginning another.

Jan. 1, 1730. I am now come to the beginning of another year. How many of my neighbours and acquaintance have been removed this last year, that were as likely to be alive now, as I was the beginning of this last year! They are taken, and I am left yet upon trial. I have been this day called to make my choice, "Choose you this day whom

you will serve." I humbly hope I have been enabled long ago to choose the Lord to be my God, my portion, my everlasting all. I rejoice in the grace in which I stand, and in the choice I have been enabled to make. I desire in the most sincere and solemn manner to renew and stand to my former choice. O Lord, I am, I will be thine; thine in sincerity, and thine for ever!

I would lament the sins of the last year, and beg pardon for Jesus' sake. I flee to the rich atonement of thy Son's blood, and lay this guilty soul at thy feet, crying, "God be merciful to me a sinner!"

I would, with my whole soul, bless God for the mercies of this last year, and say, Bless the Lord, O my soul, who hath crowned this year also with his loving kindness, and made me experience his tender mercies, as they have been ever of old. Come, love the Lord, O my soul!

Jan. 1, 1732. Through the sparing mercy of God towards me, I am brought to the beginning of another year. It is a mercy denied to many. How many hath the grave enclosed, this last! yet, I am living to praise the Lord; and I would praise him with my whole heart. The mercies of the year have been innumerable; they exceed the hairs of my head. I would lament the sins of the year past. How much precious time have I lost that is now past recalling! How many opportunities have I lost of getting and doing good! Lay not the sins of the year to my charge. There is forgiveness with thee. Take away iniquity, receive me graciously, love me freely, for thy own name's sake, for thy Son's sake, in whom alone I trust.

I know not but my last year may now be come. Well then, if it should be so, O my soul! canst thou hope the time of thy redemption draws nigh? Blessed be God for a comfortable hope through Jesus Christ.

Her Converse with Eternity, and Preparation for it.

Jan. 23, 1729. One day more to account for! O my soul, what hast thou done this day, in order to giving up thy accounts comfortably? O awful thought! to stand before an impartial Judge, to receive my eternal sentence! O eternity! eternity! how vast is the thought! how soon am I lost in the meditation of it! Eternal happiness! eternal misery! how inconceivable are they! I am near to one of these states, and I do loiter and trifle still. O for a strong and lively faith, to realize and bring near these invisible realities! O my soul! how is it with thee? Hast thou made sure work for eternity? I charge thee, turn in and inquire what change thou canst experience. Thou art by nature a child of wrath, even as others: it is Jesus that delivers thee from the wrath to come. Hast thou, O my soul, out of a sense of thy sin and misery, and despairing of help in any other, fled to and laid hold of Christ Jesus, as the only city of refuge, and accepted him as Lord and Saviour, and given up thyself cheerfully, heartily, and entirely to be the Lord's, resolving to abide by his merits, and trust to his mercy; rejoicing in the provision he hath made for sinners, for poor repenting sinners? I hope he hath made me as willing to be made holy here, as happy hereafter. Is not holiness my choice, and, I hope, in some measure my delight?

Feb. 4, 1729. Brought through another day in safety and much mercy! O that I could converse more with the invisible realities of the upper, better world! But, alas! what a stranger am I to that noble life! How am I enslaved to the things of time and sense! O that I could look upon myself as a stranger here! My soul, this world is not thy home; be wise in time, and prepare to go hence. Lay up a good foundation against the time to come.

O dearest Lord, raise this dead heart, give it a lift; set it upon the wings of faith and love! O let this be the victory that overcometh the world, even my faith.

May 17. I have been visiting an aged Christian friend, who is come almost to the last day of his life, old Mr. Taylor: he is longing to be gone, to be joined to the saints above. O that I may be looking more above, and by faith be ascending after my glorified friends, and be more longing to ascend to my glorious Lord and Redeemer! O what a joyful meeting will it be for the saints above! My soul, look less to the things which are seen and temporal, and more to the things which are not seen, and are eternal.

Aug. 8. This day I have had many warnings. I have seen one of our neighbours carried to the grave, who died in the midst of his days. A great loss to his family! I hear of another who lies speechless; and the bell is tolling for another; and I have just been visiting another, who seems upon the very border of eternity. O, who would not be up and doing, while time, and health, and ease, doth last!

> Life is the time to serve the Lord,
> The time t' insure the great reward;
> And while the lamp holds out to burn,
> The vilest sinner may return.

I have at this time some return of my feverish disorder. How it may be with me, I know not: I am in the hands of a good and a gracious God,—may I not say, my God, my covenant-God and Father! Lord, here I am; do with me as seemeth good in thy sight.

Some Account of the Frame and dying Expressions of Mrs. Housman, during the few Days of her last Sickness; drawn up by the Servant who attended her.

The providence of God, in the removal of my dear mistress, seems to call on me to make some remarks of what I was eye and ear witness to, which I hope may be of use to myself and many others. Her words were very affecting to me, and I hope a rehearsal of them may be so to those into whose hands this may come.

From the time of her first seizure, which was in the evening of October the 26th, she was exercised with very violent pains, without any intermission till her death; such as, she would often say, she thought she could not have borne; but, said she, "God is good, verily he is good to me: I have found him a good and gracious God to me all my days." Once I thought she would have sunk away under her pains, they were so extreme and overwhelming; but, by and by recovering, she brake out into these words: "God is good: I have found him so: and though he slay me, yet will I trust in him. These pains make me to love my Lord Jesus the better. O! they put me in mind what he suffered for me, to purchase salvation for my poor soul!"

I asked her, how old she was when the work of grace began to be wrought in her soul. To which she replied, that when she was but ten years old, it pleased God, by his Spirit, sometimes to set in with the word, and serious impressions were made on her mind; but after a while, they wore off again, and then she was left under great trouble and distress; and then sometimes she had some revivings. But she said, she could not then open her mind to any body. And thus it continued with her, till she was almost thirteen; when, one Lord's-day, Mr. Spilsbury, in preaching, was very pressing on his hearers to close with Christ; and he said, "Do

it now, before it be too late. Nay, go home and spread your sins before the Lord; confess that you have sinned and done very wickedly; lie before him in dust and ashes, and then give up yourselves to him without delay. Say not, I will do it some time, but do it now this night. Those of you that can write, go and set it down in writing, that from this time you are, and will be the Lord's." She said, that she did accordingly, and from that time she hoped the good work went on prosperously.

She said, she could part with all that was dear to her here, to go to Christ. "It is hard work indeed to part with my dear husband; he has been a faithful and a loving, tender husband to me; the Lord reward him for it! And it is hard parting with my dear child. I hope the seeds of grace are already sown in her heart; the Lord cherish and cultivate them, that she may be a comfort to her father, when I am dead and gone. I cheerfully resign them to God: I have done with them, and heartily commend them to his care, who is able to keep them from falling, and I trust will do it. And now I desire that those I love best, may be kept out of my sight, for I have done with them, and can cheerfully leave the dearest creature enjoyments to go to Christ."

She then took hold of my hand, and said, "I wish thee well, and so I have ever since I knew you; and I look upon your coming into my service as an answer to my poor prayers. I love thee very well, and hope you will do well. I have been constant and earnest in my prayers to God for you. I entreat and charge you, keep close to God; never turn aside from him: this is my dying advice. Keep close to God, and he will keep close to you. And now I commend you all to the care of one whom I can with comfort call my God, my true and faithful God."

The day before she died, my master came to the

bedside, and no doubt with a sorrowful countenance; to whom she said: "Dear, I think I am going apace, and I hope you will be satisfied, because it is the will of God. You have at all times been very suitable, very loving and good to me, and I thank you for it kindly. And now I desire you freely to resign and give me up to God; do it now; go, I desire you now, and give me up freely. If God sees it best to prolong my stay here upon earth, I am willing to stay; or if he sees it best to take me to himself, I am willing to go. I am willing to be and bear what may be most for God's glory." And my master accordingly, with tears in his eyes, retired into his closet.

The evening before she died, before night, she found death stealing upon her, and feeling her own pulse, said, "Well, it will be but a little while before my work will be done in this world; then I shall have done with prayer; my whole employment then will be praise and love. Here I love God but faintly, yet, I hope, sincerely; but there it will be perfectly! perfectly! I shall behold his face in righteousness. For I am thy servant, Lord; I am thy servant bought with blood, with precious blood. Christ died to purchase the life of my soul." And then, as in a rapture, she repeated the seventeenth psalm of Dr. Watts, beginning, "Lord, I am thine; but thou wilt prove"—though, by reason of weakness, she could scarce bring out the words.

After this, she said: "A little while and I shall be singing that sweet song, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and to the Lamb, for ever and ever!" O what smiles, what marks of longing desire did I behold in her face, as if she was in a transport of joy!

She would often say, "Come, Lord Jesus, come

quickly! Why are thy chariot-wheels so long in coming? why tarry the wheels of thy chariot? O blessed convoy, O come and fetch my soul, to dwell with God and Christ and perfect spirits for ever and ever! When I get above, to that blessed society above, my pleasures will never end. O the glory, O the glory that shall be set on the head of faith and love! I long for the glorious convoy. Come, blessed Saviour, come and fetch my soul to glory. Come, Lord Jesus, come quickly, come quickly! Why art thou so long? I long to be with Christ, and hope in a little while I shall be with him, where he is, to behold his face in righteousness: then shall I be satisfied, when I awake in thy likeness."

She bade me many and many a time look on her. Look on me," said she, " and learn to die; for die you must, and turn to dust." She said, " Death comes on gradually, but I am not afraid of its approaches. I can meet death in all its terrors with pleasure, because its sting is taken away, and because it will bring me to Christ, my living head. I long to be with Christ, to behold his glory." And then, with visible marks of pleasure, these lines dropped from her dying lips, (for her flesh was almost cold four hours before her death, as when she was really dead,)

O the delights, the heavenly joys,
The glories of the place,
Where Jesus sheds the brightest beams
Of his o'erflowing grace!

When death was near, she was very sensible of its approach, and said, That she was going apace to the eternal world, and then she hoped to be free from all the pains and sorrows, clogs and incumbrances, she had been exercised with in this world. But she said, " I do not hope for any thing as the fruits of my

own merits and righteousness, but of free grace, and through the merits of my dear Saviour, who hath brought me out of the hands of all my spiritual enemies that would do me any harm. And I can securely trust my soul in the hands of my dear Redeemer; for I know whom I have believed, and in whom I have put my trust, and am confident that he is able to keep what I have committed to him against that day." She then said as follows:

My soul in thy sweet hands I trust:
Now can I sweetly sleep:
My body falling to the dust,
I leave with thee to keep.

One who was present told her, that there had been many prayers put up on her account; to which she answered, she hoped they were all prayers with resignation.

She had such strong and eager longings to be gone, that she would often say, and say it with great earnestness, "Come, Lord Jesus, come, for I long to be gone from the footstool to the throne, where there will be no more death, nor sorrow, nor crying, nor any more pain. O how sweet will it be! It will be far better to depart and be with Christ for ever, for ever, than remain in the present state of sin and sorrow. It is true, I love my husband, I love my child, I love them dearly; and I love life; but I can cheerfully die and leave them all, to go and be with Christ, because it will be far better. His arms are open to receive me, and bid me welcome, welcome to heaven, and all the glorious enjoyments thereof. O, I long to be gone, I long to be gone, to be with Christ, and never, never part more! Come, my dear Lord, I long to be dissolved! O why, O why are thy chariot-

wheels so long in coming? Make no tarrying, O my God!"

A few minutes before her departure, she felt herself going, and desired us to lift her up a little, which we did. Then she, smiling, said, "Farewell sin, farewell pains." And so finished her course with joy. She died Oct. 31, 1735.

Ridgway Sculp.r

Mrs. Ann Dutton

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MRS. ANN DUTTON.

MRS. ANN DUTTON was born at Northampton, sometime about the end of the seventeenth century; but the particulars of her age and family are not known. She appears from her writings to have been a woman of considerable abilities, and great religious attainments. The account she gives of herself, was published in London, 1743; but where or when she died, we have not been able to ascertain. The following is extracted from that copy, and nearly in her own words.

"I had the advantage of a religious education, my parents being both pious, by whose care and diligence I was trained up in the ways of God; being early instructed into the doctrines and worship of the gospel, so far as my tender years were capable of. I attended with my parents upon the ministry of the late Mr. Hunt, at Northampton, which was the place of my first, and also of my second birth. I kept up private prayer frequently, but not constantly. From a child I was acquainted with the holy Scriptures, and took pleasure in reading them, with other good books, especially hymn-books, which I greatly delighted to learn and commit to memory. My natural affections at times were much raised in reading some parts of the Bible, and other books; so that I have preferred religious exercises to the childish vanity of play with my fellows, which some judged to be the buddings of grace in my soul. However, from a child I was under convictions at times; and my conscience was kept so tender, that I was easily touched with the guilt of sin, when I thought I had done any thing amiss. And when I was under guilt, it would hinder me from prayer, till it was a little

worn off. But then I thought to be better; and to prayer I went again. And if I could pray with any enlargement, my conscience was eased, and I was quite whole, and went on with religious exercises as before.

" But notwithstanding my attendance upon public and private worship, my notions of divine mysteries, my memory to retain the best things, and my raised affections in religious exercises; I was, though I had little reason for it, a proud, self-righteous creature. For though I had notions of these things, yet, alas! the inbred enmity of my heart appeared, in my attempting to join something of my own with Christ, seeking life as it were by the works of the law; which is the way that seemeth right to a man, but the end thereof is death. Proud worm that I was, I valued myself upon my supposed attainments, and thought my eternal happiness secured thereby. I have been ready at times to bless myself thus, when I have seen other children at play: 'Well, others are employed about vanity; but I know better things; I have been at prayer while others are at play: doubtless I am safe for heaven.' But if any one had asked a reason of my confidence, it must have been, if I had spoken my heart, 'Because I am better than others.' So wicked and vain was I, notwithstanding all my religious seriousness, that I went about to establish my own filthy righteousness, and was far from submitting to the righteousness of God. And thus in unbelief, rejecting the Saviour, I might have been left to go on, depending upon my own righteousness, and to perish with thousands in this splendid way to hell.

" And here I would further observe, that though I mostly had a false peace from my supposed goodness, yet, at times it was broken by my badness. My conscience would accuse me for my vanities and evils, as not being all of a piece, as not acting consistently with that show which I made in reli-

gion. And oft have I strove to stifle convictions, and against the force of them, when my honoured father talked closely to me for the good of my soul. And lo, a little time before the Lord wrought savingly on my heart, I began to be more airy and proud, and to please myself with creature-vanities. And thus, being estranged from God, and an enemy to him, with my back upon God, and my face towards destruction, I went on in sin, towards eternal death; and was so far from having any fitness in me for conversion to God, or any goodness to move his favour, that I had a fulness of rebellion, a fulness of sin in me to provoke his wrath, and was fit fuel for everlasting burnings. And justly might I have been made an example of God's vengeance, of his fiery indignation, in the torments of hell for ever. But, behold! to commend the love of God towards me, he took me at my worst! For God, who is rich in mercy, for his great love wherewith he loved me, even when I was dead in sins, did quicken me together with Christ. It pleased the Lord to work savingly upon my heart, when I was about thirteen years of age; though I cannot fix the precise time of its beginning: which I judge was the less discernible to me, by reason of my being so frequently under concern of soul before. But, however, this I can say, that my concern at this time was much greater and more lasting, than ever before. Nor could I find peace where I was wont to find it. There was a mighty impression made upon my heart, of the reality and consequence of a future state, either of misery or glory, of unspeakable happiness, or inconceivable torment; together with the nearness of its approach. Oh, eternity! eternity! was ever before mine eyes! And the worth of my own soul, as an immortal spirit, capable of the highest glory in the eternal enjoyment of God, or of the utmost misery in an everlasting separation from him, was strongly impressed upon my mind.

Again, the misery of my natural state was set before me, as a transgressor of the holy law: I thought all the curses in God's book belonged to me. And further, the law of God was now opened to me in its spirituality; as extending to thoughts, the most inward motions of my soul, as well as to my words and actions.

"This raised a cry in my soul, (though I kept it as close as I could from others,) What must I do to be saved? Now I set about religion in good earnest. I prayed, read, heard in a very different manner from what I had ever done before. But my wound was too deep to be healed with my own doings now. My soul was removed far off from peace. A dreadful sound was in my ears. The law of God pursued me with its curses, notwithstanding all my religious duties; yea, even for the sins that attended them: which till now I was an utter stranger to. Before, I was a beautiful creature in my own eyes, as wrapt round with my fine doings. But now I saw myself to be a most deformed object, a loathsome spectacle in the eyes of God, and was so in my own sight. My best righteousness now appeared to be but filthy rags; which were so far from justifying me before God, that they really increased my guilt and condemnation, by reason of the sin that clave to them. I saw sin now in another light than before. I saw the exceeding sinfulness and hatefulness thereof, in its contrariety to God, the chief good. The guilt which before attended my conscience, on account of sin, respected only the outward actions thereof in my life; but now I saw myself guilty by reason of heart-sins. Yea, mine eyes were now opened to see the filthy fountain, whence all the defiled streams, both in heart and life, did proceed. I saw that I was shapen in iniquity, and that in sin my mother did conceive me; that I was brought into the world a sinner, with a guilty, filthy nature, all over defiled from head to

foot, as a descendant from fallen Adam. Again, I was convinced that I had been doing nothing else but sinning against God, ever since I had a being. And I wondered at infinite patience, that had borne with me, and suffered me to live so long out of hell. I now no longer thought myself to be better than others, but one of the vilest creatures the earth bore. Yea, I thought myself to be the very chief of sinners. For, though restraining grace had kept me from outward enormities; yet, I could look upon those of the most flagitious lives, and think myself a worse sinner than they. The plague of my heart was now opened; and oh, what a complication of sins, what filth and abominations, did I there see! These made me loathe myself in my own sight.

"Again, I was convinced of my own weakness, and real inability to do any thing that was spiritually good, or in the least wise to help myself out of that miserable, distressed condition I was in. I saw myself to be carnal, sold under sin; and that I was so far from being able to help myself out of that horrible pit I was plunged into, that the more I struggled to get out, the deeper I sunk into it. And this inability to help myself respected, not only the guilt and filth, but also the power of sin. I saw that I was held as in chains under the dominion of sin: and the power and being, as well as the guilt and filth of sin, were now a great burden to my soul. I saw, that nothing less than an omnipotent arm could pluck me out of those amazing deeps! And now I was undone indeed! Just ready to perish in my own apprehension, being filled at times with terrible fears of approaching wrath. So that I have been in dread in the evening, when I went to bed, lest I should lift up my eyes in hell before morning.

"Again, it pleased the Lord to convince me, that salvation was alone by God's free grace, through what Christ had done, as the Redeemer of sinners;

and that it was impossible for me to be saved, without faith in Christ, of the special operation of God. Further, I was fully convinced of the sufficiency of Christ to save even the worst of sinners; and that there was salvation in him, which the chosen of God should assuredly obtain. Again, there was a soul-ravishing, heart-attracting revelation of Christ made to me, in his infinite suitableness as a Saviour, to my present case as an undone sinner; and also, of his infinite ability to save me to the uttermost from the depths of misery, to the heights of glory. And though what I heard of salvation as yet, was but, as it were, in general propositions; as, that Christ died for the chief of sinners; and, 'He that believeth shall be saved,' &c., whence a possibility of salvation for me was hinted; yet, so powerful an influence had it on my soul, that it kept me from despair, and held my heart at the throne of grace. And, indeed, some glimmerings of salvation by Christ, together with a possibility of its being for me, were so intermingled with my forementioned convictions, that they kept me from sinking into desperation.

"About this time I was put upon some doubt about election, whether there were any such thing; and received full satisfaction from Rom. xi. 5. 'There is a remnant according to the election of grace.' But then, to know whether I was elected, this was my chief concern. For the notions I before had of the doctrines of the gospel were not sufficient to comfort me now. I could no longer rest satisfied with knowing, that God had chosen a remnant in his Son unto eternal life, unless I knew my own interest in electing grace; nor, that Christ had died for sinners, without knowing that he loved me, and gave himself for me, &c. I saw it availed nothing as to salvation, to know for others, unless I knew these things for my own soul. God's election-grace stood forth before mine eyes in an amazing glory. But oh, to

know whether I was one of God's chosen! I saw the inexpressible blessedness of those who were interested in Christ's person, love, life, death, and glory. But oh, the tormenting fears which at times racked my heart, lest I should stand excluded from all this grace! I was once, I remember, reading the seventeenth chapter of St. John; and when I came to those words, 'I pray not for the world, but for them which thou hast given me, for they are thine;' my heart was as if struck through with a dart; fearing that I was none of the Lord's, but of the world, and, as such, stood excluded from Christ's prayer. And those words also were weighty upon my mind, Psalm lxxiii. 1, 2. 'Truly God is good to Israel, even to such as are of a clean heart.' But as for me! (for I went no further,) from the first verse I saw how infinitely good God was to his own people, and how unspeakably blessed they were, as interested in all his goodness. So that from those clear and demonstrative views I had of it, I could with my whole soul join with the Psalmist, and say, 'Truly God is good to Israel, even to such as are of a clean heart!' But then, from the first clause of the second verse, 'But as for me!' I took in a vast sight of my own misery, and was filled with fears that my state was just the reverse to that of those happy souls, which were interested in God, and in all his goodness. Yea, I sometimes found despairing thoughts forcing themselves upon me; as if I was irrecoverably lost. And, at times, I was fit to bewail my misery, in a verse of Mr. Mason's Poem upon Dives and Lazarus; viz.

> "God's gone, he's gone, and what an hell is this,
> "To be depriv'd of everlasting bliss!"

"But, through rich grace, everlasting arms being underneath me, I was not left to sink into despair; nor was I long without hopes that I should find

mercy. The greatness and sovereignty of Jehovah's mercy and grace, the fulness and freeness of Christ's salvation, together with the indefinite promises of the gospel, were as so many cords which powerfully drew my soul to venture into the presence of God, and prostrate myself at the throne of grace, as a lost undone sinner, as it were with a rope about my neck, or as under a full conviction, and an open confession, of my having deserved to die the death. I was, as it were, brought before the bar of God, and asked if I had any thing to say, why I might not be sent down to the pit. And lo! I stood guilty: my mouth was stopped before the Lord, and I wondered that he had spared me so long. I saw that I had destroyed myself; and if I was the next moment sent down to hell, I could justify the righteousness and holiness of God therein. That word was much to me upon this account: 'The Lord is righteous in all his ways, and holy in all his works,' Psal. cxlv. 17. Ay, thought I, he will be so in my condemnation, if I am punished with everlasting destruction from the presence of the Lord, and from the glory of his power: his righteousness and holiness will shine forth herein. So that I had nothing to plead upon the foot of justice. But yet, my soul was mightily engaged with the greatest intenseness to seek life upon the ground of free mercy and rich grace displayed in a crucified Jesus. Out of the depths of misery I cried unto the depths of mercy; as the poor publican, God be merciful to me a sinner! And God's design to exalt his mercy and glorify his grace in saving lost souls, did furnish me with arguments to plead with him for the display of these riches in my salvation, as the very chief of sinners. I thought, that, if I was saved, there would be never another such an instance of grace in heaven. And thus I have pleaded with God, that he would display the riches of his glory in saving me, to shew what a

God of grace he was; and what wonders the exceeding riches of sovereign grace and free mercy could work for the most miserable.

"Thus, as a poor perishing sinner, I waited at the throne of grace, with earnest longings and some hopes, that mercy would bid me live. I saw that there was grace enough in God to save me; and oft the language of my soul was like the centurion's to Christ, concerning his servant, 'Say in a word, and my servant shall be healed,' (Luke vii. 7.) So have I said, Speak but the word, Lord, and my soul shall be saved: bid me live, and I shall live in thy sight. I had faith in Christ's ability to save me; but oh, my unbelief! I questioned his willingness. I was surrounded with a crowd of discouragements, which forbade my soul crying after him. But so powerfully did the Father draw me to Christ, by revealing his infinite fulness and freeness to save, together with his exceeding suitableness to my case, and that there was yet hope for me; that, though attended with fears, I pressed through all difficulties, and cast myself at the foot of free grace in Christ; resolving that, if I did perish, it should be at mercy's feet.

"But, before I proceed further, I would just sum up the effects of this work of the Holy Ghost upon my soul. By this, he took me off from the ground of self-dependence, and laid all my hopes of eternal happiness upon a new foundation, even the free grace of God in Christ. By this he made me low and loathsome in my own eyes, and made Christ exceeding high and precious in my esteem. By this he made me long for, and seek after, holiness as much as happiness; yea, to esteem it an essential part thereof. And, in a word, by this he made God in Christ all to me; and every thing else, nothing in comparison of him. So that I could say with the Psalmist, (in respect of desire, though not of appropriation,) 'Whom have I in heaven but thee? and

there is none upon earth that I desire besides thee.' Psalm lxxiii. 25.

"In the next place, I would hint something of the means which the Lord was pleased to make use of, in this work upon my heart. The ministry of his word was blessed for increasing my concern and enlarging my desires; though I found not that soul-satisfying consolation in it which I thirsted after. I waited at wisdom's gate with earnest longings to find Christ; and every Lord's-day, the breathings of my soul were wont to be, Oh that this might be the time wherein I might find Jesus, and the manifestations of his love to my poor soul! And though I found not him whom my soul loved, to the satisfaction of my desires; yet, I did not give over seeking, and my longings were increased hereby.

"Again, the reading of God's word was another means which was greatly blessed to my soul, both for the discovery of my misery, and the revelation of the remedy. The Psalms of David, and St. Paul's Epistles, were very precious to me. I saw such a transcendent excellency in Christ, that my soul impatiently longed for the knowledge of interest in him. Might I have had the whole world given me, ay, thousands of them, had there been so many, they would all have been to me but empty, unsatisfying trifles. And if I had but Christ, I thought, I could freely bear all the miseries and distresses which *his* can possibly be exposed to in this present time; esteeming it a far happier state to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. I saw such an inexpressible glory in his person, as well as in his salvation, that he was to me all my desire! And the thoughts of an everlasting separation from him, as the sum of all perfection, and fountain of blessedness, wounded me to the quick. Oh that word, 'Depart from me, ye cursed!' How did it pierce my heart! Oh, what abundance did I see in that little word *me*,

'Depart from me!' Oh, thought I, if the Lord would bid me depart from every thing else, I could bear it: but how shall I endure it, if I am bid to depart from him? I saw so much in Christ, that I judged none happy but such who were interested in him; and none miserable but those separated from him. Yea, I saw that an interest in him, the fountain of blessedness, was enough to make *his* unspeakably blessed in the most afflicted condition that could possibly befall them. This shone forth gloriously to me in those words, 'Happy is that people that is in such a case: yea, happy is that people whose God is the Lord.' The cxixth psalm was also very precious to me. Oh, how has my soul breathed out its desires to God, for life and holiness, in that psalm! I saw such a hatefulness in sin, that made me loathe it; and such an excellency in holiness, that made it exceeding desirable to me. Insomuch, that I once thought, 'Well, if I must go to hell at last, I desire I may be holy here!' This, though I can hardly account for, I well remember. A sense of the wonderful goodness and forbearance of God did at that time mightily overpower my heart; which, together with the suitableness of holiness to the new nature wrought in my soul, I judge to be the reason thereof. And I cannot but think, that there must have been some hopes that I should find mercy, at the bottom of it also, which wound up my heart to that pitch of love to God and holiness; although I was so far from assurance of it, that I put it as a question: as, 'suppose I should not, or, if I should not find mercy at last, I desire I may be holy here!'

"And I may just mention a temptation with which I was assaulted. When the Lord had shewn me the plague of my own heart, the filthiness of all my best performances, and wrought up my soul into hatred of sin, and love to holiness, Satan set upon

me thus: 'You would not sin against God for a world: your prayers are sin; therefore you should not pray.' And he backed his temptation with this word: 'The sacrifice (or prayer) of the wicked is an abomination to the Lord.' By which I was struck down as with a thunderbolt, and filled with deep distress. I had but this one way of venting the bitterness of my soul; and if this was shut up, I knew not what to do. But it pleased the Lord to deliver me from the power of this temptation in a little time, by shewing me that it was my duty to pray, and a great sin to neglect it; and that though I could not pray without sin, yet, it was a greater sin not to pray.

"As for converse with Christian friends, I had not that advantage, by reason of a temptation, which I mostly lay under; that I should prove but a hypocrite, that my concern would wear off as my former convictions had done, and that I should return again to folly; and therefore it was better to say nothing. I accordingly endeavoured to conceal my trouble; but it was too great to be hid from my dear parents. I could never read in the family, but my deep concern was very visible, although I strove to refrain tears. And I remember that one time in particular, my dear father observing the same, took occasion to speak to me about my soul, and would fain have known how it was with me. And though I longed to tell him of my misery, and bewail my undone estate, yet, lying under the above-mentioned temptation, I could say nothing, but only broke out into a flood of tears.

"The concern of my soul was now exceeding great, beyond what I had ever before been acquainted with, and was attended with this difference; in all my former convictions I was glad to get my trouble off, and ease of conscience as soon as possible. But now I dreaded nothing more than that

my concern should wear off, without a saving conversion to Christ, and the Lord himself speaking life and comfort to my soul. I knew that if I was left, in a state of unbelief, to find ease and rest any where else than in the bosom of Christ, I must perish for ever; and therefore I had a great dread of carnal security. I was desirous to be wounded to the quick, to be searched to the bottom, and to endure the pain of my wounds, until Christ's own hand should heal me. And the knowledge I had that it was God's usual way, first to kill and then to make alive, was of great use to me, and afforded me some hopes, that the present death and distress I was under, might be but in order to my joy and life for evermore. And therefore I feared the least interval of distress, if not upon a right foundation.

"Another means the Lord was pleased to make use of, was a book that was cast into my hands, which treated of the happiness and glory of the saints in heaven, as it consists in a perfect enjoyment of God, and conformity to him. This book was greatly blest to my soul, to give me to see more of, and long more earnestly for, the transcendent happiness of God's people."

"Thus I went on, one while in hopes, another while in fears, for about four months: and no satisfaction could I get of my interest in the Lord Jesus.

"At length, it pleased the Lord to visit me with a very dangerous illness; a fever with convulsions in the nerves to a violent degree, so that my life was despaired of. All means used for my recovery proving ineffectual, I was given up by the physicians, and judged by all that saw me to be very near death. My body was filled with exquisite pain; but the agonies of my soul were a much greater distress. Death stared me in the face. I thought myself just ready to launch into a vast eternity, and knew not what would become of my poor soul.

And now my distress rose high indeed: the waves and billows of God's apprehended wrath passed over me. I sank in deep waters, where there was no standing. Necessity was upon me; I must venture on Christ or perish, believe, or die; and the conflict of my soul, between faith and unbelief, was exceeding great. Like a man drowning, I catched at every twig; I laboured to take hold of the promises to keep me from sinking. But if I got a little support one moment, my innumerable transgressions, as so many weights, came pressing in upon me and sunk me the next. Oh here lay the difficulty, to believe for myself in the face of so much sin and guilt! The avenger of blood was at my heels, Christ Jesus the hope of sinners was in my view: my soul was fleeing for refuge to lay hold thereon, but oh the weights which hung about me, did much hinder my motion, the speediness of my flight! My friends laboured to comfort me: but I have oft thought this verse very expressive of my case at that time:

'Kind was the pity of my friends,
But could not ease my smart:
Their words indeed did reach my case,
But could not reach my heart.'

"Nature conflicted with the disease some days, until, being quite spent, I was brought in all appearance unto the point of death; my parents being put out of the room, that they might not see me depart. I could not speak, but had my senses perfectly.

"And now, behold the time of my extremity was God's opportunity: he made the storm a calm, and brought me to my desired haven. I had faith given me in that word, 'Him that cometh unto me, I will in no wise cast out.' And oh, the infinite grace and faithfulness I saw in it! Now I could believe for myself in the face of ten thousand discourage-

ments. I came to Christ just as I was, a guilty, filthy, undone sinner; Christ received me; I trusted my soul with him, believing, that in infinite grace and faithfulness he would in no wise cast me out. Thus I was enabled to take God at his word, and set to my seal that He is true. Nothing less than the exceeding greatness of God's power could have raised up my soul from those depths of unbelieving fears, to faith in Jesus! It was nothing less than an Almighty voice, that, with one word of free grace, could create peace in my troubled soul, and cause both winds and waves to be still!"

"Now the day began to dawn; glorious light, even the light of life, sprang in; and death and darkness fled before it! Now I could look upon the near approach of my dissolution with comfort, and take pleasure in the views of eternity. Oh, thought I, before another hour I shall be landed in glory! And had I died then, I am well satisfied that my soul had been exceeding safe in the arms of Christ."

"But lo! my wonder-working God not only wrought wonders for my soul, but for my body also. An unthought-of means was proposed to my parents, who had given me up, and designed to use no more. But, however, being pressed to make another experiment, they yielded. My case was desperate; the remedy was so. A very skilful, though a very profane person, ordered it. I received the potion, and it put nature into a mighty struggle for a time; but the Lord blessed it, and ordered its operations for life. My convulsed motions ceased, and I strangely revived, and could speak in a little time."

"But oh, the difference of my language! I before had made my complaint in the bitterness of my soul. But now my mouth was filled with praises. Every corner of my soul being overflowed with love, life, and peace. Oh the joy of God's salvation, which I now felt! It was indeed unspeakable,

and full of glory. I was raised from the gates of hell, to the borders of heaven. And the depths I was raised from, made the heights I was raised to, the more amazing. I felt the rock beneath me; and my feet being securely fixed upon Christ, I looked with amazing wonder, both upward and downward; downward to that horrible pit I was delivered from, and upward to those heights of glory I should be raised to. And oh, how I admired and adored distinguishing grace! Now I could bless the Lord that ever I had a being, and in the joy of my heart, break out thus: Oh, why me, why me, when thousands perish? How is it that I should be a vessel of mercy, that have deserved to have been a vessel of wrath for ever; that I should be saved by free grace! What manner of love is this, that has plucked me as a brand out of the burning, while others are passed by, and left to perish, as the due desert of sin! 'Bless the Lord, O my soul! and all that is within me, bless his holy name!' I saw not only that Christ would not cast me out, but that he received me to the glory of God; and that the joy of God's favour which now filled my heart, was an earnest of, 'and would issue in, that fulness of joy, and those rivers of pleasures, which are at his right hand for evermore.'"

"A few days after this, I was so well recovered, as to be left alone in my bed, it being market-day; but surely I may say I was never less alone than at that time. The blessed Spirit did, as it were, take me by the hand, and led me to take a survey of Christ, in all the steps of his humiliation, from his birth to his death, as the man of sorrows, and acquainted with grief for me. He led me to take a view of Christ on the cross, in the agonies of his soul, and torments of his body, as bearing my sin, enduring my hell, giving up himself a sacrifice in my room and stead; to redeem me from endless misery, to eternal glory. I viewed all my sins meeting upon

Jesus; and saw him wounded for my transgressions, and bruised for mine iniquities. And oh, the infinity of grace which I saw, both in the Father's and Christ's heart, in this wonderful contrivance of infinite wisdom, to save me by a crucified Jesus! In the finished work of redemption, I viewed my salvation wrought out, and a perfection of peace, pardon, life, and glory, come flowing down to me in the freest grace, through the blood of Christ."

"And oh the power of the cross! The display of boundless grace herein, set my soul a burning! I looked, and loved! yea, I looked and mourned! The fire of Divine love melted my soul down, and made mine eyes a fountain of tears! Now I looked on him whom I had pierced, and mourned indeed; with the sweetest, and yet the bitterest mourning that ever my soul felt. The exceeding riches of grace in the free, full, and eternal pardon of all my sins through a bleeding Redeemer, filled my soul with unspeakable joy and sweetness; and yet, at the same time, as I viewed my sins against Christ, meeting upon him, piercing and wounding of him, I was in such bitterness for him, that I never before found! Oh, thought I, were my sins the whips and nails? Did these cause his agonies, wound his soul, fill his bitter cup; which, in infinite love, he drank off for me? Oh vile worm that I am! Oh hateful sin! thou art the most loathsome, abominable thing in my sight! It was me the dear Lord Jesus loved, and yet it was I that pierced him! And oh, how this pierced my soul! Thus I was in bitterness for him; which yet was very consistent with those unspeakable joys of redeeming love, which at the same time filled my heart. This was one of the sweetest days I have enjoyed in this world. And in a word, the manifestations of God's love to my soul in this affliction were so great, that I have thought I could freely endure the same agonies again, if I might have the same comforts. But, to go on.

"The Lord raised me up from a sick-bed, from death to life both in soul and body. I was, as it were, brought forth into a new world: all things appeared new to me. I conversed with new objects; or rather in a new manner with the same glorious objects I had some glimmerings of before. I felt new afflictions, desires, delights, &c. I found myself delivered from Mount Sinai, and brought to Mount Sion, the city of the living God. Religious duties were now very precious to me, such as hearing, reading, praying, meditation, and converse with Christians; and much of God I enjoyed in them. The saints were now my own company: I esteemed them the excellent of the earth, in whom was all my delight. Lord's-days were the joy of my heart, Sabbaths indeed to me. And the soul-rest of my faith which I enjoyed thereon, received an additional sweetness, as I viewed it an earnest of my eternal rest in the bosom of Christ. In short, my conversation was in heaven, and the world, sin, and Satan, under my feet. And I was ready to think I should always live so; the sin of my nature being at this time so mightily borne down by those full tides of love and life, which overflowed my heart. But, alas! I soon found that I was not got out of the reach of my spiritual enemies.

"As I was engaged in devout meditation, a vile thought darted into my mind, which struck me with a strange surprise; and I was straightway assaulted with a violent temptation, namely, that all the experience I had of the Lord's loving-kindness, was but mere delusion. Those words came thundering in upon me with amazing terror, 'God shall send them strong delusion, that they should believe a lie; that they all might be damned.' And thus Satan applied them: 'That I had even wearied God with my incessant prayers; and that therefore he had given me up to this strong delusion, to believe my safety in Christ, which was indeed but a lie; that so I might

be damned, and go to hell quietly.' And the vile thought above mentioned, he called in as a witness of my being still in a state of sin. I had been rejoicing in Christ as mine. But oh, the thought of being deceived, and that my very comfort was but a delusion, sent on purpose that I might go to hell securely,—what agony and torment did it put my soul into! I was, as it were, snatched from the bosom of Christ, and plunged into the belly of hell. And, alas! I knew not what to say to Satan, nor how to defend myself. This thought that passed through my heart was unexpected to me; and I knew not how to reconcile it with my being in a state of grace.

"But in my distress I ran to God, and shewed before him all my trouble. I poured out my complaint into his bosom, and he was graciously pleased to send me an answer of peace immediately. Before I got off my knees, Romans, vii. 15. was brought to mind with great light and glory. Oh then it was that the Lord, the Spirit, did first open to me the mystery of sin and grace, the new and old nature both dwelling together in my poor soul; and that I must expect a conflict, and had no reason to question his work upon my heart, because I found such contrarieties thereto working in me. The experience of the great apostle did also give me a mighty lift, where he says, 'That which I do, I allow not; for what I would, that do I not; but what I hate, that do I. Now if I do what I would not, it is no more I that do it, but sin that dwelleth in me,' &c. And having with him groaned out my own wretchedness by reason of an indwelling body of sin and death, I was made, in believing views of deliverance, to give thanks to God, through Christ Jesus my Lord; and to conclude as he doth, 'So then with the mind I myself serve the law of God, but with the flesh the law of sin.' Thus the Lord gave me the victory at this time: and the instructions I then received, have been of use to my soul ever since.

" Quickly after this, I was assaulted with blasphemous thoughts, attended with a strong impulse to utter them; which put my soul to pain. But, blessed be my God, this lasted but a little while: he rebuked the devourer, enabled me to run into Christ my refuge, and there I found peace and safety. I was also tempted to question the being of God, which was very distressing while it lasted. But through grace I was soon delivered. And many were the combats I had with Satan and unbelief, about my interest in the Lord Jesus. And when I knew not what to think, whether I was a believer or not, I have many times been helped to come to Christ as a poor sinner, just as I came at first; being sweetly drawn by the indefinite promises of the gospel to venture on Christ afresh, to cast myself into his arms, to come to him with all my weights and burdens: and in his bosom I always found rest.

" I remember once, as I was attempting to come to Christ weary and heavy laden, that word was again brought to my mind with great power and sweetness, ' Him that cometh unto me, I will in nowise cast out.' So that I was filled with exceeding gladness in the views of my safety in Christ's arms. But presently Satan came in with a temptation, thus: ' You come to Christ as a poor sinner, and think he will receive you as such: but he receives none but such as are given him of his Father: and if you are not one of those, your coming to Christ will signify nothing; you will be cast out notwithstanding: it is those whom his Father has given him, that he will in nowise cast out.' Oh, the pain and distress this cast my soul into! Now I knew not what to do. However, I ran immediately to God, and told him how I had been robbed and spoiled of my comfort; and prayed him to give me some other word of promise, or else to bring the same again, with such mighty power, that nothing might be able to take away my joy of faith in it. And his ear being open to my cry, he presently gave me an an-

swer to my request. The same word was brought again with such power, light, and glory, that made Satan and unbelief fly before it. 'All that the Father giveth me, shall come to me.' Here I saw, that the Father's gift of any soul to Christ, was antecedent to its coming to him; and also that it did secure its coming; that all the given ones shall come under the Father's drawings, and that none but they could come; and then, from the latter part of the words I saw, that so coming, I should in nowise be cast out. But oh, the glorious light that now filled my heart! I saw with amazing wonder, that eternal security I had, both in the Father's and in Christ's hands! I viewed my standing in the Father's grace, as a given one to Christ; and that it was nothing less than the almighty power of his own arm, that drew my soul to Jesus; and that being thus brought by the Father to Christ, he would keep me safe for ever. Thus the Lord brought me out of darkness and the shadow of death, and brake my bands in sunder. Many were the temptations which at times I met with; but out of them all the Lord delivered me. And, for the most part, I walked comfortably on in the light of God's countenance. And it was but a little while ere the Lord broke in with glorious light, in that word: 'I will come again, and receive you to myself, that where I am, there ye may be also.' I had been just before thinking of the unspeakable happiness of the saints at home with Christ, in that they were ever present with the Lord. And oh how suitable was this word to me, while mourning under absence! My dear Lord opened his heart to me herein, and told me, that it would be but a little while ere he would receive me to himself, that where he was, I might be also; and that then I should be everlastingly filled with the enjoyment of him whom my soul loved. But oh, how I rejoiced in my happy lot, to be for ever with him! Thus my communion

with Christ began. And that evening I had such discoveries of his love to my soul, and of that eternal glory he had prepared for me, which filled me with joy unspeakable: and I thought eternity little enough to praise him for that visit. Oh the realizing views, and sweet foretastes I then had of the good land.

"But, alas! all this while, babe-like, I rather lived upon promises given in, than upon Christ in them. I knew not how to believe without sight. So long as God's love flowed into my soul, and my love flowed out to him again, under the attraction of his first love, just so long I could believe. But when the sweet sensation abated, my faith began to sink with it. But my kind Lord always brought me some cordial or other to support me in my fainting fits. After this manner I was carried on for a year, or little more, (as near as I can remember,) before the Lord brought me to some stability, and strength of faith in the dark.

"Thus I have given a brief, though a broken account of the work of Divine grace upon my heart in a saving conversion to Christ. The glory of it is much marred by the shortness of my memory. But, however, I may sum up what I have said in the words of the Psalmist, 'I waited patiently for the Lord, and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock.' He likewise, after this, was graciously pleased to establish my goings.

"It pleased the Lord, in the fifteenth year of my age, to incline my heart to join with a church of Christ in N. over which the late Mr. H. was pastor. Under his ministry being fed with the milk of the word, which was suited to my present state, I grew thereby. So that, from precious experience of the Lord's loving-kindness in Sion, I could say with the Psalmist: 'A day in thy courts is better than a

thousand: I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness.' The sight of God's power and glory in the sanctuary, was precious to my soul, and fellowship with the saints was sweet. But yet, as I hinted before, I too much lived upon enjoyments, and took up God's love to me, as to the steady persuasion of it, in the light of my own sanctification. I delighted to have my interest in Christ tried by all the marks and signs of a believer, which were continually laid down in the ministry. When I could find them, my heart was filled with joy; but, if there were any I did not clearly discern, I sunk in sorrow. I was willing to have my faith in the promise tried by the fruits and effects of it in my heart and life. And so childish was I, that I looked for the effects of faith, when faith was not in exercise: which is just as if a person should look for the beauty of the spring in the autumn season, or seek to know what o'clock it is by the dial, when the sun does not shine on it. And while I went this way to work, I never attained settled assurance. No, the soul that enters into this rest by faith, must have somewhat more stable than fleeting frames to lean on. To go on then.

"Such was the wonderful kindness of my God, that after I believed I was sealed with the Holy Spirit of promise, it pleased the Lord to take me by the arms, and teach me to go in the way of faith, when I had not spiritual sense. I had been once, I remember, at a meeting of prayer; but, not meeting with God in it, I returned very sad. And as I was lamenting my case, that word was brought to my mind, 'Rejoice in the Lord alway: and again I say, rejoice.' But my heart straightway replied, 'I have not enjoyed God to-night, and how can I rejoice?' Then the word broke in again upon my heart with such a ray of glorious light, that directed my soul to the true and proper object of its joy, even the Lord

himself. I was pointed hereto as with a finger, '*In the Lord*, not in your frames. *In the Lord;* not in what you enjoy from him, but in what you are in him.' And the Lord sealed my instruction, and filled my heart brimful of joy, in the faith of my eternal interest and unchangeable standing in him, and of his being an infinite fountain of blessedness for me to rejoice in alway, even when the streams of sensible enjoyments failed. Thus the blessed Spirit took me by the arms, and taught me to go.

"But yet, I was attended with much weakness, and oft ready to stagger through unbelief. And at such seasons, I was for putting forth my hand to lay hold on past experiences; the remembrance of which at times has been precious to my soul. But when I sought for my satisfactions from hence, instead of deriving all my life and comfort from Christ by fresh acts of faith, the Lord in great mercy was pleased to draw a veil over his work upon my soul, and direct me to stay myself upon my God, even when I walked in the dark as to present enjoyments, and had not the light of past experience. And this was to make me die unto a life of sense, in order to raise me up to an higher life of faith upon the Son of God.

"And to this end, the Lord the Spirit went on to reveal Christ more and more to me, as the great foundation of my faith and joy. He shewed me my everlasting standing in his person, grace, and righteousness; and gave me to see my security in his unchangeableness, under all the changes which passed over me. And then I began to rejoice in my dear Lord Jesus as always the same, even when my frames altered. And further, my heart was directed into the everlasting love of the Father, and the immutability of his eternal counsels and covenant about my salvation, as the ground of my strong consolation, under all the mutations I felt in my own soul. That word was very precious to me, 'Wherein God,

willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation,' &c. Oh the grace and faithfulness of God which I saw in it! The Holy Ghost took the word in pieces, and led me into every part of it, and likewise confirmed it by other scriptures. Thus the Lord began to establish me, and settle my faith upon its solid basis. About this time also, the Lord was pleased mightily to impress upon my heart the great duty of taking God at his word, in the declarations of his grace in his Son, and likewise of crediting the Holy Ghost's testimony in my soul in the word of promise; by means of which, I was enabled to resist the temptations I met with to cast away my confidence.

"I have likewise experienced, when assaulted by Satan and unbelief, that by an immediate flight to Christ I have got the victory many a time. I found it a vain thing to stand disputing with these enemies about my past experience. And being in some good measure inured to a life of faith, I hasted away to Christ upon the first assault. And I have often found, that a direct act of faith, or a fresh venture on Christ, has been attended with a reflex act*, or a full persuasion of my eternal safety in him, as having fled for refuge to lay hold on this hope set before me. For I saw it my duty, not only to obey the command of God in believing on the name of his Son Jesus Christ, but also to take him at his word, as to my having eternal life in him as such. An instance or two of my experience in this kind I may just mention.

* This was a common distinction among old divines themselves, but a very inaccurate one. *Every* act of faith is *direct*. What they quaintly called the *reflex act*, was a reflecting on the act; and matter of experience rather than of faith.

"I was once rejoicing in the Lord, and in the wondrous blessings which surrounded me in him; and Satan came boldly in upon me, and told me, 'That I was rejoicing in that which was none of mine;' and urged, that I was not a believer. Upon which, I stood not to dispute with him about my past acts of faith, as I had too often done, but answered him thus: 'Well, if I never have believed yet, it is time for me to do it now.' And immediately I attempted a fresh act of faith. I queried with myself thus: How is it with me now at this very moment? Do I see Christ to be a full, free, mighty Saviour? And is it the command of God that I should believe on him whom he hath sent? Then let me venture on him for myself. And that word came in, 'Verily, verily, I say unto you, he that believeth on me hath everlasting life.' I saw that believing was venturing, casting, trusting my soul in the hands of Jesus. And while I attempted to commit myself to him, I felt power enabling me to cast myself, as an undone sinner in myself, for all salvation, into the arms of Christ, as the mighty Saviour of God's providing. And upon this direct act of faith, I attempted a reflex act, or a believing that I then had everlasting life in him, taking up my persuasion hereof upon the infinite truth and faithfulness of Christ's word. And strong was my consolation, while I believed Christ's 'Verily, verily,' &c. The words were thus opened to me: 'Verily, verily;' a double asseveration, giving the highest assurance of the thing to which it is annexed. 'I say unto you:' I that know both mine and my Father's heart, counsels, and designs about the salvation of sinners: I that am truth itself, and cannot lie or be unfaithful.' 'I say unto you, he that believeth on me hath everlasting life.' He hath it in the right of it, as mine and my Father's grant. He hath it really, let sin and Satan say what they will to contradict it. He hath it irreversibly, un-

alterably; and none of the powers of darkness can hinder it. But oh, the triumph of faith I then broke forth into!

"For, as Christ is 'able to save to the uttermost all them that come unto God by him,' Heb. vii. 25, so, he is as willing as he is able. The infinite willingness of his heart is as large as the almighty power of his arm. What encouragement then hast thou to come to Christ, who has promised to give thee rest; to cast thyself into his arms, and stay upon his grace, power, and faithfulness, who has declared that he 'will in nowise cast out' any poor sinner that comes unto him, the great Saviour. He has given thee his great word, that he is willing to save thee. Canst thou believe it? Or darest thou, through unbelief, give him the lie? Ah, poor soul! Christ has been beforehand with thee in willingness. If he had not been first willing to save thee, thou hadst never been made willing to be saved by him. His love has been a love preventing thee. He did not stay for thy willingness, but began thy salvation in giving thee a new nature before thou began to breathe after it; that so thou mightest desire life, and come to him for it. How welcome then shalt thou be to his gracious heart and open arms! Thou canst not please him better than to come to him just as thou art, a miserable, helpless, undone sinner, for all the mercy, grace, and salvation thou wantest. He will not send thee away empty. He has said, 'Open thy mouth wide, and I will fill it.' Psal. lxxxi. 10. Thou canst not ask more grace than he has to bestow, and is willing to give. He delights to fill such needy, empty souls as thou art. This was the great end of his death: his heart was so willing to save thee, that he died for thee, that he might accomplish it. Yea, so intense was his desire to save thee, that thy salvation was part of the joy set before him, for which he endured the cross. He took pleasure in the thoughts of it so long since;

and the joy of it, fore-viewed, carried him through the agonies of death. And now the bitter work is over, and he is advanced to the right hand of God, having all power in heaven and earth given him, that he might give eternal life to sinners; dost thou think his heart is changed? No; as he died for thee on the cross, so, he lives for thee on the throne. He is 'Jesus Christ, the same,' in his boundless love, grace, and mercy, 'yesterday, to-day, and for ever,' Heb. xiii. 8. He is not now to die for thee; though such is his unchangeable grace, that, if it were yet to do, he would go through death to save thee; but, blessed be God, that work is done, for ever done, and full salvation, eternal redemption obtained. And having purposed to save thee by the Almighty power of his arm, dost thou think he will now deny thy request, when to do it, would be to deny himself, not only in the grace of his heart, but in the very end of his death? And canst thou think that his love, that is strong enough to die for thee, will not give thee life, when he can save thee now with a word of his mouth! Oh believe it, the willingness of Christ's heart to save thee, doth infinitely surpass the largest desires of thy soul after his salvation. What should hinder thee, then, from an immediate running into Christ's bosom, since there is such room for thee in his heart? I dare say, nothing but thy unbelief; and, blessed be God, that shall not hinder thee always, neither. But, if thou still doubtest his willingness to embrace thee, I will only say, as Philip to Nathaniel, 'Come and see:' come and try his boundless grace, and see if it be not every way as large as the omnipotent power of his arm! Oh come and cast thyself at the Saviour's feet, and say, as that poor man did, who was full of leprosy, 'Lord, if thou wilt, thou canst make me clean.' And Jesus, in the infinity of his grace, will answer thee as he did him, and say, 'I will, be thou clean.'"

We learn incidentally from the subsequent account which Mrs. Dutton gives of the dispensations of Providence towards her, that she entered into the marriage state when she was but two and twenty years of age. No particulars are given, but she appears not to have long survived her marriage. She may probably be ranked with those instances of premature ripeness of character which God seems to honour by an early removal of the individual from a world of temptation and sorrow into the presence of their Lord.

LADY HUNTINGDON.

SELINA, Countess of Huntingdon, was the daughter of Washington, Earl Ferrers. She was born August 24, 1707, and married June 3, 1728, to Theophilus, Earl of Huntingdon.

When about nine years old, seeing the corpse of a child about her own age carried by to the grave, she was led to attend the funeral; and there the first impressions of deep concern about an eternal world laid hold of her conscience; and with many tears she cried earnestly on the spot to God, that whenever he should be pleased to call her hence, he would deliver her from all her fears, and give her a happy departure: she often afterwards visited the grave, and always preserved a lively sense of the affecting scene.

Though no clear views of evangelical truth had hitherto been opened to her mind, she frequently retired to her closet, and poured out her heart to God. When she grew up, and was introduced into the world, she constantly prayed that if she married, it might be into a serious family. None kept up more of the ancient dignity of English nobility, or were more amiable in a moral view, than the house of Huntingdon, with the head of which family she became united. Lady Betty and Lady Margaret Hastings, his lordship's sisters, were women of singular excellence.

Her sister-in-law, Lady Margaret, was brought to the saving knowledge of the gospel under the preaching of the zealous methodists of that time. Conversing one day with Lady Margaret on this subject, Lady Huntingdon was very much struck with an expression which she uttered, "That since she had

known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel." To any such sensations of happiness, Lady H. felt that she was as yet a stranger. A dangerous illness having soon after this brought her to the brink of the grave, the fear of death fell terribly upon her, and her conscience was greatly distressed. Under these affecting circumstances, the words of Lady Margaret returned strongly to her recollection, and she felt an earnest desire, renouncing all other hope, to cast herself wholly upon Christ. She lifted up her heart to Jesus the Saviour in prayer, on which her distress and fear were removed, and she was filled with joy and peace in believing. Her disorder soon took a favourable turn, and she was not only restored to perfect health, but, what was infinitely better, to newness of life, and determined thenceforward to present herself to God "as a living sacrifice, holy and acceptable," which she was now convinced was her "reasonable service."

The change which Divine grace thus wrought upon her, soon became observable to all around, by the open confession which she made of the faith once delivered to the saints, and by the zealous support which she gave to the cause of God, amidst all the reproach with which it was attended. She had set her face as a flint, and was not ashamed of Christ and his cross. There were not wanting indeed some who, under the guise of friendship, wished Lord Huntingdon to interpose his authority; but, however he differed from her in sentiment, he continued to shew her the same affection and respect, and, on his demise, left her the entire management of her children and of their fortunes.

Some of the dignified clergy were not so candid and liberal, as appears from the following authentic anecdote. Her ladyship, one day, in conversation with Dr. Benson, bishop of Gloucester, (who had been the tutor of Lord H. and had ordained Mr.

Whitefield,) pressed him so hard with the articles and homilies, and so plainly and faithfully urged upon him the awful responsibility of his station, that his temper was ruffled, and he rose in haste to depart, bitterly lamenting that he had ever laid his hands on George Whitefield, to whom he imputed, though without cause, the change wrought in her Ladyship: "My lord," said she, calling him back, "mark my words: when you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacence." It deserves remark, that bishop Benson on his dying bed sent ten guineas to Mr. Whitefield, as a token of his favour, and begged to be remembered by him in his prayers.

During Lord Huntingdon's life, his Countess warmly espoused the cause of God and truth, though her means of usefulness were necessarily circumscribed, and her family engagements occupied much of her time and attention. Become her own mistress, she resolved to devote herself wholly to the service of Christ. Her zealous heart embraced cordially all whom she esteemed real Christians, whatever their denomination or opinions might be; but being herself in sentiment more congenial with Mr. Whitefield, than the Mr. Wesleys, she favoured those especially who were the ministers of the Calvinistic persuasion, according to the literal sense of the Articles of the Church of England. With an intention of giving them a greater scene of usefulness, she opened her house in Park-street for the preaching of the gospel, supposing that, as a peeress of the realm, she had an indisputable right to employ, as her family chaplains, those ministers of the church whom she patronised. On the week days, her kitchen was filled with the poor of the [illegible] for whom she provided instruction; and on [illegible] day, the great and noble were invited [illegible] evening in her drawing-room [illegible]
Mr. Romaine, Mr.

Christ, were heard with apparently deep and serious attention.

The illness of her younger son, which proved fatal, had led her Ladyship to Brighthelmstone, for the sake of sea-bathing. There, the following singular circumstance occurred, which Lady H. related to Mr. Toplady, and which is published from his own manuscript in his posthumous works. A gentlewoman, who lived in the vicinity of Brighthelmstone, dreamed, that a tall lady, whose dress she particularly noticed, would come to that town, and be an instrument of doing much good. It was about three years after this dream, that Lady H. went down thither, on the occasion already mentioned. One day, the above gentlewoman met her Ladyship in the street, and, on seeing her, exclaimed, "O, madam, you are come!" Lady H., surprised at the oddity of such an address from an entire stranger, thought at first the woman was out of her senses. "What do you know of me?" said the Countess. "Madam," returned the person, "I saw you in a dream three years ago, dressed just as you appear now,"—and related the whole of the dream to her. In consequence of the acquaintance which was then formed between them, Lady H. was made instrumental in her conversion, and she died about a year after in the triumph of faith.

In selecting preachers for the supply of her chapels, Lady Huntingdon at first confined herself to the ministers of the Established Church, many of whom accepted her invitation, and laboured in the places which she had opened. But her zeal enlarging with her success, and a great variety of persons throughout the kingdom begging her assistance, in London and many of the most populous cities, she purchased, built, or hired, chapels for the performance of Divine service. As these multiplied through England, Ireland, and Wales, the ministers who had before laboured for her Ladyship, were unequal to the task;

and some were unwilling to move in a sphere so extensive, and which began to be branded as irregular, and to meet great opposition. Many, however, persevered in their services, and were content to bear the cross. In order to provide proper persons for the work of the ministry, her Ladyship now retired to South Wales, and erected a chapel and college in the parish of Talgarth, Brecknockshire The chapel was opened in 1768. The college was provided with able teachers, and soon filled with students. From that retirement, Lady Huntingdon despatched the requisite supplies for the increasing congregations under her patronage; and as the calls were often urgent, her students were too frequently thrust forth into the harvest, before they had made any considerable proficiency in the languages or in sacred literature, in which it had been her intention that they should be instructed. Few of them knew much more than their native tongue; yet, being men of strong sense and real devotedness to God, their ministry was greatly blessed, and the accounts of their success animated her to greater exertions. They were itinerant—moved from congregation to congregation in a rotation; and her correspondence with them, to regulate and provide a constant supply, was a labour to which her active spirit alone was equal. The seminary in Wales ceased at her ladyship's death, the lease being just expired, and no endowment being left, as her income died with her.

Her Ladyship still devising plans for the diffusion of the Gospel, especially in places where Satan had his seat, erected, in the year 1769, a chapel at Tunbridge Wells, so much frequented at that time by the great and gay of the metropolis, and still a place of fashionable resort. Nor was the metropolis itself, that emporium of error and dissipation, forgotten by her benevolent and ardent mind. A large building in Spa-Fields, called the Pantheon, had been erected for entertaining parties of pleasure, especially on the

Lord's-day. The Rev. Herbert Jones and William Taylor, two clergymen under the patronage of Lady Huntingdon, engaged the place for religious worship; and it was opened, July 6, 1777, with a sermon by the former clergyman on the appropriate text, Gen. xxviii. 19, "And he (Jacob) called the name of that place Bethel; but the name of that city was called Luz, at the first." The place will contain more than two thousand. This chapel, however, soon became an object of dislike to the strict members of the Establishment. Accordingly, a suit was instituted by the minister of the parish of Clerkenwell, in the consistorial court of the Bishop of London, against the two clergymen who officiated there. To that spiritual court they were summoned, and were forbidden to preach there any longer, on pain of expulsion from the Church. They chose to obey God rather than man; and Lady Huntingdon having purchased the chapel, several clergymen seceded from the Established Church, and put themselves under the protection of the Toleration Act. These clergymen drew up and subscribed a confession of faith; which was afterwards signed by all the ministers in her Ladyship's connexion, and by candidates for ordination. The first six were ordained in Spa-Fields Chapel, March 9, 1783, by the Rev. Messrs. Wills and Taylor. The doctrines taught in all the Countess's chapels are strictly evangelical, and the episcopalian mode of worship is adhered to, though some alterations are made in the Liturgy, and in the offices for baptism and burial.

Some years afterwards, Lady Huntingdon purchased another large place in Whitechapel, which had been intended for a theatre, and was constructed accordingly. No material alterations were deemed necessary; and it was, perhaps, proper to shew, by substantial and permanent signs, the triumph of wisdom and goodness over folly and vice. The dressing-rooms for the actors were converted into a

vestry, and the pulpit is erected on the front of the stage. The pit is filled with the poor, to whom the gospel is preached; while the galleries exhibit the more respectable hearers. The place will hold five thousand persons; it received the name of Sion Chapel. These were her Ladyship's principal chapels. There are several others of less note.

Though Lady Huntingdon devoted the whole of her substance to the Gospel, yet, it is not a little surprising how her income sufficed for the immense expense in which she was necessarily involved. Her jointure was no more than twelve hundred pounds a year; nor was it till after the death of her son, a few years preceding her own, that she had the addition of another thousand. She often involved herself in expenses for building chapels, which she found it burdensome to discharge; but Divine Providence brought her always honourably through her engagements, and provided a supply when her own was exhausted.

Lady Huntingdon's person, endowments, and spirit, were all uncommon. She was rather above the middle size: her presence noble, and commanding respect; her address singularly engaging; her intelligence acute; her diligence indefatigable; and the constant labour of her correspondence inconceivable. During forty-five years of widowhood, she devoted her time, talents, and substance, to the support and diffusion of the Gospel. To the age of fourscore and upwards, she maintained all the vigour of youth; and though, in her latter years, the contraction of her throat reduced her almost wholly to a liquid diet, her spirits never seemed to fail her. To the very last days of her life, her active mind was planning still greater and more extensive schemes of usefulness, for the universal spread of the gospel of Christ.

Her most distinguishing excellence was, the fervent zeal which always burned in her bosom, to make

known the gospel of the grace of God. This no disappointments quenched, no labours slackened, no opposition discouraged, no progress of years abated; it flamed strongest in her latest moments. The world has seldom seen such a character. Thousands and tens of thousands will have reason, living and dying, to bless her memory, as having been the happy instrument of bringing them out of darkness into marvellous light; and multitudes saved by her instrumentality, have met her in the regions of glory, to rejoice together in the presence of God and of the Lamb.

But it may be asked, Was she a perfect character? This is not the lot of mortals on this side the grave. When the moon walketh in her brightness, her shadows are most visible. Lady Huntingdon was in her temper warm and sanguine: her predilections for some, and her prejudices against others, were sometimes too hastily adopted; and by these, she was led to form conclusions not always correspondent to truth and wisdom. The success attending her efforts, seemed to impress her mind with a persuasion, that a particular benediction would rest upon whomsoever she should send forth; which rendered her choice not always judicious, though seldom have there been fewer offences in so extended a work. She had so long directed the procedures of her ecclesiastical connexion, that she too seldom asked the advice of the judicious ministers who laboured with her; and bore not passively contradiction.

For many years, Lady Huntingdon had two female companions, who lived with her on terms of the most cordial friendship, Miss Scutt, and Lady Ann Erskine; the latter, sister to the Earl of Buchan, and to the two famous counsellors of that name. These ladies, particularly the latter, co-operated with the Countess in her work and labour of Christian love. Both were constantly present during her last illness.

In the month of November 1790, Lady Hunting-

don broke a blood-vessel, which was the commencement of her last illness. Being then asked how she did, by Lady Ann, she replied, "I am well; all is well! well for ever! I see, wherever I turn my eyes, whether I live or die, nothing but victory." As death drew nearer, though it was delayed for some months, she often repeated with great emphasis, "The coming of the Lord draweth nigh! O Lady Ann, the coming of the Lord draweth nigh!" adding, "The thought fills my soul with joy unspeakable, whether I shall see his glory more abundantly appear, or whether it be an intimation of my own departure to him." At another time: "All the little ruffles and difficulties which surround me, and all the pains I am exercised with in this poor body, through mercy, affect not the settled peace and joy of my soul."

To a friend who called on her a few weeks before her death, she said, "I see myself a poor worm drawing near to Jesus. What hope could I entertain if I did not know the efficacy of his blood, and turn as a prisoner of hope to this hold? How little could any thing of mine give a moment's rest to a departing soul! So much sin and self mixed with the best, and always so short of what we owe!—'Tis well for us that he can pity and pardon; and we have confidence that he will do so.—I confess, my dear friend, I have no hope, but that which inspired the dying malefactor at the side of my Lord; and I must be saved in the same way, as freely, as fully, or not at all." He replied, "Madam, I cordially join you, and feel with you, that though our lives may be devoted to the work of Jesus, and our deaths the consequence of his service, it is not to these sacrifices we should look "for comfort in a dying hour." She replied, "No, verily;"—and enlarging, on the idea of the mixture of infirmity and corruption which tarnished all our best-meant services, she added; "That a sinner

could only rest satisfactorily on one foundation, and would find nothing in the best works of his best days, that he could dare to produce before God for its own sake; sufficiently blessed and secure, if he could but cry, God be merciful to me a sinner, and let me be found in the beloved, and complete in him." To these, in the course of a long conversation, were added many like words of truth and grace.

During the whole of her illness, her pains never made her impatient; but she seemed more concerned about those who attended her, than about herself. She said tenderly to Lady Ann Erskine and Miss Scutt, whose long, faithful, and tender attachment to her is well known, "I fear I shall be the death of you both" (alluding to their constant watching with her);—"it will be but a few days more."

But a few days before her decease, Lady Huntingdon said to a friend; "I cannot tell you in what light I now see these words: 'If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.' To have in this room such company, and to have such an eternal prospect! I see this subject now in a light impossible to be described. I know my capacity will be then enlarged, but I am now as sensible of the presence of God, as I am of the presence of those I have with me."

On the very day of her death, she conversed about sending missionaries to Otaheite. She had often in her lifetime mentioned, that, from the first moment that God set her soul at liberty, she had such a desire for the conversion of souls, that she compared herself to a ship in full sail before the wind, and that she was carried on by such a Divine influence as was not easily to be described. Almost her last words were, "My work is done, I have nothing to do but to go to my Father." Her Ladyship died at her

house in Spa-Fields, next door to the chapel, June 17, 1791, in the 84th year of her age.

The body, according to a direction somewhat whimsical, was clothed in a suit of white silk, with the same head-dress which her Ladyship usually wore, and in that attire was buried in the family vault, at Ashby-de-la-Zouch, in Leicestershire. Her funeral sermon was preached at Spa-Fields Chapel, on Lord's-day, July 3, 1791, by the Rev. David Jones of Llangan, on Genesis, li. 24. "And Joseph said unto his brethren, Behold I die, and God will surely visit you."

THE RIGHT HONOURABLE

LADY ANN AGNES ERSKINE.

GENUINE greatness and nobility, a heathen observed, were to be found alone in exalted virtue; and we know that those great in the sight of the Lord, are not usually to be found in high rank, or titled; "not many mighty, not many noble, are called." Yet some singular exceptions are happily seen, demonstrating that the Lord hath in his hand the hearts of all men; and where such rare instances occur, they necessarily stand on an eminence, and engage more particular attention.

The noble lady, who is the subject of this Memoir, was the daughter of the Earl of Buchan, by a lady of the House of Stuart, and the eldest of a numerous family; the surviving branches of which are still the first ornaments of the Bar in England and Scotland, and more distinguished by their talents and integrity, than even by the nobility of their descent. The great grandfather of Lady Ann was a man of distinguished piety, and a considerable sufferer in the cause of religious profession, in the days of Charles the Second; and as the names of Ralph and Ebenezer Erskine have received a stamp of especial reverence in the religious world, it may not be uninteresting to observe, that they were branches of this family. The house in which they lived, is preserved by the present Lord Buchan, in its primitive state, as a relic and memorial of them.

Her early days were spent in Scotland. She mentioned to a lady, her acquaintance, the gracious

dealings of the Lord, when she was only about seven or eight years old. Her maid was reading to her a little book of the nature of Janeway's Token for Children; and the Life of Amelia Geddie, a little girl remarkable for early piety, made a deep impression on her mind, which she for a while retained. From this time, she prayed with fervour and feeling; and, as she then thought, with real answers to her prayer in repeated instances, both of childish infirmity and desires. A guittar, which she preserved to the day of her death, and which sometimes amused her, though she was far from a proficient, was connected with one of the instances she mentioned. Her mother, Lady Buchan, was on a visit from home at Edinburgh, and was to bring her something. Ann was waiting her return; and one day praying, she thought, What shall I ask to be brought me? A guittar struck her mind, though she had never learned, nor thought of it before; and she prayed that this might be brought her. Her mother, just coming through the street, thought of Ann as she passed a music-shop, and preferring a guittar to a toy, went in and bought it. "What have I got for you, Ann?" said she. "A guittar." Trifling as this may seem, it left an abiding impression that there was a God who hears and answers prayer.

As she grew up, her early impressions wore off; and for some years, she lived like too many of her rank and sex, in fashionable follies, and in the company of those who were stangers to themselves, little affected about the eternal world into which they are going, and whose frivolity and love of pleasure left no place for matters of more solemn consideration. About this time, the Earl of Buchan, for his family convenience, removed to Bath; and there commenced her acquaintance with the excellent Lady Huntingdon, whose life was spent in endea-

vouring to do good, and whose efforts were especially directed, at that time, to those of her own rank and station. An acquaintance formed about this time with the elder branches of the Hawkestone family, eminent for their excellence, contributed to fix the sense of Divine truths on her mind; and she became a professor of the principles of evangelical religion. A growing intimacy with Lady Huntingdon contributed to confirm her mind. Some congeniality of spirit probably engaged Lady Huntingdon to invite Lady Ann to remain with her as her friend and companion; and as this was equally pleasing to both, for many years of the latter part of Lady Huntingdon's life, she was her constant friend and intimate. During these years, as a helper in the truth, she walked with her aged friend in great affection, making herself useful in assisting to discharge the burthen of cares and engagements in which Lady Huntingdon was involved; and how well she approved herself, may be concluded from the disposition which that good lady made of her affairs to such as she thought would most faithfully pursue the line she had so successfully traced. At Lady Huntingdon's decease, Lady Ann Erskine, with several other persons, were appointed trustees and executors of her will.

During Lady Huntingdon's life, Lady Ann was only known as zealously disposed to promote the cause of truth, without appearing in any prominent character; not being by Providence favoured with the liberal provision which her predecessor enjoyed, and which died with her. Indeed, Lady Huntingdon's zeal always outran her income; and though no person ever spent so little on herself, she left such incumbrances as her assets were unequal to discharge, unless some of her chapels were disposed of. These incumbrances, her executors and other friends immediately undertook to discharge, and to preserve the chapels for the purposes to which they had been

devoted. It was on this occasion that Lady Ann Erskine was called forth to a more distinguished station than she had yet filled. When Lady Huntingdon's disposition of her property was known, the trustees agreed, that, as Lady Ann was better acquainted with Lady Huntingdon's mode of procedure than any other, and readily offered to devote herself to any active service, she should be desired to occupy part of Lady Huntingdon's house in Spa-Fields, and be in constant residence there, to carry on all the needful correspondence, which was indeed immense; always advising with the trustees, and rendering an account to them, when required, of her procedure. To her, with Dr. Ford and Mr. Best, therefore, it was agreed that the administration should be intrusted.

Lady Ann now became the prominent person; and though all Lady Huntingdon's income died with her, and Lady Ann possessed a mere pittance, there appeared no lack of support to the cause. By wise and prudent management, the places have not only been supported, but many new chapels have been raised, and a considerable number of ministers in addition have been employed; most of whom have been sent out from the college at Cheshunt, which is managed by trustees united with the connexion of Lady Huntingdon. In every view, Lady Ann was eminently qualified for her place, not only by an intimate knowledge of the manner in which her predecessor moved, but by a measure of ability, hereditary in the family of Erskine, as well as a devotedness of heart, that made it her pleasure to undergo any labour and difficulties for the sake of the work in which she was engaged. Those who were always consulted in emergencies, and knew the complicated nature of the service, were witnesses how greatly she strove to please all for their good to edification. But none but herself knew the many heart-aches, and the need of patience she had in

dealing with such a number of persons as were managers of places, or employed in itinerating, when, as in a complicated machine, some wheel or tooth being out of order, rendered the uniform motion difficult to be preserved. To please every body was hardly possible, in her situation: that some might be dissatisfied, to whose wishes she could not accord, and that others slighted her, who were incompetent judges of her excellencies, is not to be wondered at. That she was enabled to go on, with almost perfect satisfaction to her colleagues, and without the slightest breach between them for twelve years; all cordially concurring in one great object, and pursuing it ardently, forms no mean proof of a Christian spirit; as will be allowed by all who are acquainted with the difficulties to be encountered.

During these twelve years, when her most active life commenced, she was indefatigably employed in the work of God. The marks in her Bible speak the deep attention she paid to it. Her correspondence was immense. Her room was hardly without visitors from morning to night, giving account of commissions fulfilled, or taking directions where to go, and what to do. It has been often said to her, by one of her active colleagues, that her departure would leave a void, which there was scarcely a prospect of again filling with like activity and intelligence. They indeed hoped it would be very distant; but her great Master ordained otherwise.

Her conversation was always heavenly; and, when speaking of God's dealings with her own soul, none could express a deeper and humbler sense of her own unworthiness and nothingness. The sentiment she uttered the last evening of her life was, that "the most holy are the most humble in their own eyes." She improved every opportunity of converse with her friends, especially the young, that

visited her. Indeed, her whole time and thoughts seemed to be engaged in endeavouring to fill up her place, conscious of being highly honoured in the service, and feeling it her delight as well as duty, to discharge her trust, as she must answer to the great Shepherd and Bishop of souls. She never set up for a preacher; she knew her place; but many a preacher will own how much his spirit hath been quickened by her example and converse. She was placed in a situation of some considerable authority; but her directions were counsels, and her orders entreaties. The work of Lady Huntingdon's Establishment was never better consolidated or more apparently prosperous, than the day she left it; and nothing will more powerfully speak for her than such a testimony.

Lady Ann had, for some time before her death, complaints which alarmed those who knew how much they should feel her loss; and though she struggled with ill health, and hardly suffered it to interrupt her labours, yet, it was evident that the mortal tabernacle was failing. Her constant calls to business precluded her from exercise; and the stooping to write, and the sedentary life she led for weeks together, only moving from her room to the chapel, increased the dropsical tendency to which she had been for some time liable. The natural conformation of a strait chest, rendered her respiration often laborious, and on any quick motion asthmatical. Yet, her spirits so quickly rose, and her conversation became so enlivened, that apprehensions went off; and seeing it so frequently the case, led to hope that she might yet prolong her course. Those around her had often seen her apparently worse, and more feeble, than on the days preceding her dissolution.

The frame of her mind, indeed, seemed in preparation for an eternal world. Two or three mornings

before her departure, she came much refreshed from her room, and said to a friend, "The Lord hath met me this morning with so much sweetness of mind, that I seemed as if surrounded of God:" she added, with fervour, "My Lord and my God!" The day before her death, she took an airing in a coach, and did not seem affected by it, but conversed as usual. The evening of that day, she was visited by a gentleman of her acquaintance, and spoke in her usually spirited manner, as if nothing ailed her; and her health being the subject, she said, "I have no presentiment of death upon my mind;" but she added, "Be that as it may, God is faithful; and I feel unshaken confidence in him;" with many other expressions of the hope that maketh not ashamed. About ten, she took her usual supper, an egg; and soon after retiring to bed, took a composing draught, (having had no good sleep for the two preceding nights,) and prayed over it, that if the Lord had more work for her to do, he would bless it to the promoting a good night's sleep, and restoring her strength. Speaking to her attendant, who slept in the room with her, she said, "How happy am I that my soul is not in hell, where I might have been!" On her going out of the room, Lady Ann added, as if under some doubt or difficulty, "The Lord will reveal himself to me to-morrow!" The person asked if any outward matters made her uneasy? She replied, "No; in those respects I am perfectly easy." These were the last words she was heard to utter. She apparently fell asleep. About five o'clock, the attendant heard her cough slightly, and supposed her to be again composed. At six she got up; and going to her bed-side, saw her mistress reposed, her head on her hand, and thought her asleep: on a nearer approach, it was the sleep of death.

So finished the course of another faithful follower

of the Lamb, adding one more to the list of honourable and devout women whose memory is deserving of being held in everlasting remembrance. She lived to the age of sixty-five years; more than forty of which she had spent in the works of faith and labours of love.

MRS. TALBOT.

THIS excellent lady was married to the Rev. Wm. Talbot, rector of St. Giles's, Reading, Berks; a truly evangelical and exemplary clergyman, whom she survived eleven years. He was the immediate predecessor of the celebrated Mr. Cadogan.

Mrs. Talbot was a pattern to women professing godliness, and one that adorned the doctrine of God her Saviour in all things. As a real helpmate to her worthy husband, she assisted him in the useful, but unfashionable employment of visiting the sick and needy, and catechizing the children; and, so far from doing these kind offices with the least degree of ostentation, humility shone forth in her whole deportment. Ever encouraging her amiable partner to take up his cross, and go forth without the camp, she rejoiced to share with him in that reproach which is the certain badge of the followers of the Lamb.

The Rev. Mr. Talbot was, indeed, an extraordinary man, both for piety and generosity. His labours were extensively blessed: it is supposed that, in the few years he preached at Reading, he had not less than two hundred seals to his ministry. But so mysterious are the ways of God, that in the prime of life, and in the midst of usefulness, this faithful and successful minister was suddenly removed to glory. He had not long left home to go to London on business, when tidings were brought of his being ill of a putrid fever, which, it is supposed, he had contracted before he left Reading, by attendance on a person there, who lay ill of that contagious disorder. The distress of mind which Mrs. Talbot endured on receiving the intelligence,

was extreme; but, at length, a sweet calm succeeded: with inexpressible composure, she resigned her husband into the Lord's hands, whether for life or death; and from that moment there was not a single murmur. "Thy will be done!" was the language of her whole heart. It was judged most proper, by the faculty and his friends, that she should not see him, lest his mind should be too much agitated by the interview. His illness was of short duration; and full of faith and hope, after a severe conflict with death and the enemy of souls, he died at the house of the late Mr. Wilberforce. Mrs. Talbot received the tidings of his dissolution with such a perfect serenity of mind, as astonished the Earl of Dartmouth, their particular friend, who kindly undertook to communicate the sad intelligence to her. On his Lordship's leaving her, having, at her own request, remained alone for some time, she sent for the mistress of the house, and desired her to sing a hymn, in which she joined; when she seemed more like an angel rejoicing to receive this new inhabitant into heaven, than a destitute widow, who had lost her beloved partner, and her all on earth. On her return to Reading, after the funeral, she was immediately attended by her Christian friends, whom she called her children. But, though they had met for the purpose of comforting her, they were themselves so overwhelmed with grief, that they could scarcely utter a word; whilst she, on the other hand, administered every consolation to them on the happy translation of their spiritual father, pastor, and friend. She went the same day to the church, to see where her beloved husband lay; and with all imaginable composure gave directions about her own interment, whenever it should please God to remove her. It deserves to be especially remarked, that, prior to this period, Mrs. Talbot had been much oppressed with doubts and fears, and often went mourning without the sun; but, thenceforward,

her faith was vigorous, her joy abundant, and her spiritual experience rich and refreshing.

The Lord now appeared in a wonderful manner for her, in a temporal way also, to the astonishment of her friends. Hereby she was enabled to assist the poor and needy, and send meat, from her own table, almost daily to the sick: at the same time, like a nursing mother to her late husband's flock, she was as constantly speaking of Christ, like Anna of old, to all them that came to her. For she felt it her duty not to remove from the spot where her husband's labours had been so signally blessed; but to strengthen and comfort the numerous young converts, who daily came to her for instruction. Her house was open for religious exercises. Mr. Romaine, Mr. Newton, and other ministers who visited her, expounded to the people; and prayer was continually offered up under her roof, for the conversion of the new vicar, the Hon. and Rev. Mr. Cadogan, who, during some years, preached salvation by the deeds of the law, and was a violent enemy to evangelical sentiments and experimental religion. The old congregation were soon dispersed, as sheep without a shepherd. Some, unwilling to leave the church, attempted to convince him of his errors; but their conversation and letters, being sometimes too sharp, made his spirit more acrimonious. Mrs. Talbot, however, incurred his deepest resentment. Offended with her conduct, he frequently remonstrated; and various letters passed between them. To all his bitter reproaches, she returned answers full of wisdom and kindness; for she was not only pious and prudent, but sensible, polite, tender, and every way fitted to treat a person in his circumstances. While Mrs. Talbot conversed with Mr. Cadogan calmly on the nature of the Gospel, he saw in her the power of it. While she enlarged on the doctrine of the cross, he saw in her its healing and comforting efficacy on the heart and

life. She spake much of the True Vine, while he recognized the living branch and its fruits; and beheld with irreistible conviction, in her character, "the doctrine which is according to godliness." Puzzled, therefore, as this honest inquirer had been with the rough draught of Christianity, he was charmed with the finished portrait. Her judicious treatment, elegant manners, and bright example, formed both a contrast and an antidote to the rudeness he had met with in others. And this should teach us to set a due value upon every talent, natural or acquired, which Divine grace employs; though we ourselves may happen not to possess it, and though every talent, without that grace, must be employed in vain. To the last moment of his life, he confessed, to the praise of God, that Mrs. Talbot's letters, spirit, and example, were the principal means of leading him to the saving knowledge of Christ.

From the time of his conversion, Mr. Cadogan became her friend, companion, minister, and one of the almoners of her bounty; for Mrs. Talbot's charities were large; and, considering her circumstances, surprising. It ought not to escape remark, that she was just as well as generous,—scrupulously exact in her accounts and payments,—particularly careful to owe no man any thing but love, and to pay this debt as punctually as every other. She was affectionately attentive to her neighbours of all ranks. To her servants, she was a mother, as well as a mistress; but managed her kindnesses so as to produce by them the most grateful subjection, not indecent familiarity. To her relations she was strongly attached; she loved them with the love of Christ, and mentioned them daily in her prayers.

Her house indeed seemed a Bethel. Such a heavenly calm sat on her countenance, so spiritual was her conversation, so lowly in her own eyes, so dead to the world, and so ripe for glory, that, as a noble friend often expressed herself, she never saw Mrs.

Talbot but she seemed quite ready for her heavenly journey; with every thing packed up, and the carriage at the door, having nothing to do but to enter it, and take her flight to glory. Thus daily waiting for her summons, she was not surprised nor unready when it came. She knew in whom she believed: Christ was her life; and, through his blood and righteousness, the sting of death was taken out, and she happily obtained victory over the grave.

On the day she was seized with her last illness, being exhorted to look to Jesus, she said: "This Jesus is all in all." Her daily testimony, from this time to her death, was, that she had no other refuge, nor desired any other, but Christ, whom she found an all-sufficient Saviour for such a sinner as she knew herself to be. A very familiar and striking expression, her minister observed, she often made use of—"That she felt as though all behind her head were darkness and sorrow; and all before her face, light and gladness." On the Saturday night before her death, she said: "No more Sabbaths to be enjoyed by me on earth; but, oh that blessed Sabbath of rest above!" She attempted to sing;

> "Other refuge have I none,
> Hangs my helpless soul on thee!"

and went on till her strength was exhausted. The next morning, she began speaking of the precious views she had, the preceding night, of the New Jerusalem; and added with a sweet smile, "Shall those gates of pearl be opened to unworthy me? And shall I obtain that crown of righteousness, laid up for all those that love the appearing of my dear Lord!" Father, Son, and Holy Ghost, she usually expressed by name, when she ascribed to Jehovah, her Covenant-God, the whole glory of her salvation.

Not long before her death, she was asked by her minister, the Rev. Mr. Cadogan, in the apostle's

words, "Who shall separate us from the love of Christ?" She answered, with uncommon rapture, "*Nothing, nothing, nothing!* — Jesus," she added, "is my all." "Oh sweet death!" was her constant expression. In her parting blessing to two or three select friends, she said, "God bless you all!" and to her faithful servants, whom she loved as a mother, she added, "God bless you, my dear children!" And then, the last words she was heard to utter distinctly, were, *Pray, pray, pray!* Her lips were still perceived to move, as though in prayer, and faintly uttering the words "Shepherd, and Guide!" Death was now upon her countenance, and in its loveliest form. It was impossible to refrain from looking at her: it was a sight calculated to confirm the hope of every Christian. All who were present kneeled round her bed, while, in broken accents, Mr. Cadogan committed her spirit into the hands of the Lord God of truth. Surrounded by her weeping friends and servants, she fell asleep without a groan, November 1785, about the sixtieth year of her age.

MRS. GRACE BENNET.

THIS lady was the daughter of Robert and Grace Norman, of Newcastle-upon-Tyne: she was born there on the 23d day of January, 1715.

From the brief narrative which she left behind her, it appears, that religious impressions were made upon her mind in very early life, and that she had experienced convictions of sin even from four years of age; particularly one that never left her, till it pleased God to take away the sense of guilt from her conscience, which was not for many years after. These had a powerful influence on her conduct, in leading her to read the word of God with great diligence, though she did not properly understand it, and to feel a pleasure in attending on public worship both parts of the Lord's-day. Nor was she, even then, a stranger to some sense of Divine love, which at times so filled her heart with unspeakable pleasure in the house of God, that she said within herself, "Oh that I might live here for ever!" One instance of this in particular occurred when she was about seven years old, of which she frequently made mention in advanced life, as an early token of that special grace by which she was afterwards called into the fellowship of Christ.

These pleasing impressions continued till she was sent to a dancing-school, which proved a great snare to her, and in a considerable measure destroyed her taste for religion. Having a fine flow of spirits, and being esteemed a good dancer, she became an object of admiration, and her company was much solicited in circles of gayety and amusement. "Dancing," she observes, "was my darling sin, and I had thereby nearly lost my life; but God was merciful, and spared the sinner." Her

sense of the danger and evil of this practice was such, that she could never once be prevailed on, after she became truly religious, to join even in the most private circle of such amusement; nor did she approve of Christian parents sending their children to dancing-schools, though no one had a higher sense of the propriety of instructing them in all the rules of good behaviour.

About the age of twenty-one, she changed her name to that of Grace Murray, by which she was afterwards so well known among the people called Methodists, being married to Mr. Alexander Murray, nearly related to a considerable family of that name in Scotland; whose father, being concerned in the rebellion of 1715, forfeited his estate, and with several brothers was banished the kingdom. Mr. M. being thus disinherited, and not having been brought up to any secular business, turned his attention to a seafaring life, in which he continued to the time of his death.

For some time after her marriage with Mr. M., she continued in all the vanities of the world; tenderly beloved by her husband, and distinguished in circles of mirth by the sprightliness of her air, and the enchanting modulations of her voice, which was peculiarly sweet, and of great compass.

The providence of God, however, in a peculiar manner interposed, to abate her love of worldly pleasures, and to awaken her to the pursuit of more noble and satisfying delights; of which she gives the following account: — " Mr. M. being taken ill at Portsmouth, sent for me. I went, and took my child with me, which was about fourteen months old, and staid there about six weeks. We boarded at the house of a widow lady, who had two daughters. Twice every day she passed by my room, with her book under her arm, and her daughters with her, to retire into her chamber to prayers. This struck me in such a manner, that I wished to

do as she did. Oh the goodness of God! It astonishes me even now to think of it, how I must be brought hither to be taught to pray! Yes, I believe I began to pray in the Spirit in that house. The Lord had fastened something on my mind there, which I could never shake off."

Under this impression, she returned with Mr. Murray to London; and thus was her mind gradually disposed to be favourably wrought upon by succeeding events, which, through the influence of the Divine Spirit, issued in her effectual conversion. These things, with many other circumstances of her first religious connexions, we shall relate in her own words, which contain a brief sketch of the rise and early progress of the Methodist societies in various parts of the kingdom.

"When we returned to London, all places rang with the fame of Mr. Whitfield, who had introduced the practice of field-preaching. I said, 'Poor gentleman! he is out of his mind!' So foolish was I, and ignorant. But he continued to blow the Gospel trumpet all round London, &c. I found a strong desire to hear him; but my husband would not give his consent. It was not long, however, before Mr. M. was called away to his occupation; and just after his departure, my child sickened, and God was pleased to take her unto himself. When the child was dying, I was constrained to kneel down; and having a book with a prayer in it for a departing soul, I read this, and gave up my child into the hands of God. This amazed my sister, who had never seen it thus with me before. After the child was interred, I was brought into such lowness of spirits that I could rest in no place. I lost my relish for all worldly pleasures; and, though I was taken from place to place to divert me, it was to no purpose. I wanted — but I knew not what. Once, at my sister's, looking upward, I thought the firmament was all in a smoke; upon which, I went in greatly terrified, and said to my

sister, 'I do not know what is the matter with me, but I think it is my soul.' She replied, 'Your soul, child; you are good enough for yourself and me too.' Poor creature, she was as ignorant as myself! But I could rest in no place: the Lord had made the wound, and no earthly balm could cure it. O that I could sufficiently praise him for his great mercy to me a poor sinner!"

"Mr. Whitfield was gone down the river Thames for Georgia; but an embargo was laid on all ships outward-bound, for some time, we being then at war with Spain; therefore he returned from Gravesend to London. A young person in our neighbourhood having heard of my distress, sent me word she was going to Blackheath to hear Mr. Whitfield, and would be glad of my company. Accordingly I went with her, and before we reached the place, we heard the people singing hymns. The very sound set all my passions afloat, though I did not know one word they uttered; which plainly shews how the affections may be greatly moved, while the understanding is quite dark. At the time appointed, Mr. Whitfield came, and young Mr. Delamotte in a chaise with him. When he stood up, I was struck with his appearance; I thought there was something in his face I never saw in any human face before. His text was, our Lord's address to Nicodemus in John iii. 3. 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.' He enlarged on the new birth; but I understood him not, and wondered what it was to be born again. So long as the embargo continued, I went to hear him; and when he was gone, I was worse than ever, though I do not think my understanding was at all enlightened. My distress grew very heavy, nor had I one that I could open my mind unto: I was bound in misery and iron."

"One day, however, as I was reading in the fifth chapter of the Epistle to the Romans, I was filled

with light and love. I saw my lost estate in Adam, and my recovery by Christ Jesus. My soul was overpowered, and I cried out to those that were with me, 'If all the devils in hell were dancing round me, I fear them not.' I was as sensible, when the guilt of sin was removed from my conscience, as a man pressed under a load is sensible when it is taken off his shoulders. Now, therefore, God having set my soul at liberty, he opened my lips to praise him; and all that flow of spirits which I had felt in the vanities of the world, was directed towards God. I began to reprove sin in all around me; nor durst I suffer it upon my brother in anywise.

"About four months after this, as I was walking in my own room, one morning, in the same place where God was pleased to remove the burden of my guilt, I felt as if some powerful hand had pulled me down upon my knees to prayer; and whether I was in the body, or out of the body, I know not, but I saw what no human tongue can express, neither durst I utter, concerning the glory of the Divine Persons in the Godhead. I was also made sensible, that God the Father accepted me in his Son, as if I had not committed one sin, and that the righteousness of the Lord Jesus Christ was imputed to me for my justification, with all that he had purchased by his life and death; and at the same time, those words were applied to my soul with the greatest power, 'Peace I leave with thee; my peace I give unto thee; not as the world giveth, give I unto thee.' John, xiv. 27. Now, also, the Lord sent the Spirit of adoption into my heart, crying, Abba, Father; the Spirit himself bore witness with my spirit, that I was a child of God. I rejoiced with joy unspeakable and full of glory.—The sense of this Divine manifestation, the enemy could never tear away from me, in all my violent temptations afterwards: even when I was almost driven to

despair, this would come and come again to my mind, God cannot change.

"Now all my former companions forsook me, and said they could not bear my melancholy conversation, as they called it; yea, my own sister told me, 'Once she delighted to see me in company, but now she hated to see me there, I looked so much like a fool.' Blessed be my God, this was my glory, to be counted a fool for my dear Lord's sake! The world, indeed, seemed under my feet, and my conversation was truly in heaven.

"About this time, Mr. Murray returned from his voyage. My sister told him I was gone melancholy through hearing the Methodists, at which he smiled; but when he found that I would not be a party in such pleasures as I used to delight in, he said I was gone mad, and swore that the Methodists had destroyed all his happiness in this world. He would not let me go to any preaching, nor suffer any Methodists to come near me. This was my cross indeed! At length, finding that he could by no means prevail with me to accompany him to scenes of pleasure and vain delight, he said with a deep sigh, 'I see no way to recover you, but putting you into a madhouse;' which my sister encouraged him to do. I answered him, 'I am in my perfect senses, but you may do with my body as God pleaseth to suffer you; I will however serve the Lord in his own way.' He said, 'You may go to church, and serve God as much as you please.' To this I said but little, thinking it then most prudent. He said again, 'You shall forsake these Methodists, or I will put you into a madhouse.' I answered, 'I believe them to be the people of God; therefore, if I deny them, I should deny the Lord who bought me with his blood; than which I would rather die: and put me into whatever place you please, the Lord will go with me.' On this he rose up, and said, 'I will go to Mrs. ———, and bespeak a

place for you.'—I had now no other resource, but to pour out my sorrows before God, and to entreat him, that he would either prevent this, or overrule it for his glory. Mr. M. had not been gone long, (for I was yet wrestling with God,) before he came upstairs and said, 'I cannot do it.' In a little time after this, I was taken dangerously ill, which greatly distressed him; and when he thought I should die, he said, 'My dear, will you have any body sent for? you shall have whom you please.' But when any of the Methodists came, he went out. It pleased God, however, to restore me in a little time, and my husband gave me leave to go to the preachings; which was health to my bones. Soon afterwards he went another voyage; and, in the course of fourteen months, died at sea."

It is not uncommon for those who at one time have been highly indulged with sensible comforts, at other seasons to pass through peculiar scenes of temptation and spiritual exercise; especially if designed for distinguished usefulness in the church. This was the case with the subject of these memoirs. Her conflicts with Satan, and the distress of soul she sometimes suffered, through the pressure of temptations peculiarly discouraging, considerably surpassed what many eminent Christians are acquainted with. The grand adversary of souls sifted her by every stratagem, and sometimes, with all the fury of a roaring lion, threatened to devour her. What she alludes to in the preceding account, as her great trial, was a scene of deep spiritual conflict, almost bordering on despair; into which she was brought by indulging high-wrought speculative inquiries, and following a train of sceptical suggestions, all her mind was enveloped in darkness, and deprived of all sensible comfort. This she considered, in more advanced life, as having been permitted of God, to correct the bad effect of those

undue caresses she met with amongst her religious friends; to humble her, and to make her know what was in her heart; as well as to teach her how to sympathize with, and comfort the souls of the distressed, for which, by painful experience, she was eminently qualified. "I was got," she says, "to such a pass, that no preaching did me any good; so wise, that I thought I knew all before the preacher spoke. Oh, this was a dreadful state! I tremble to think of it, even at this distance of forty years! I began to reason about many things, till I lost my sensible comfort, and was soon assaulted by temptations of various kinds. The Holy Spirit was grieved, and I walked under great heaviness. My state of mind daily grew worse and worse, that I was even filled with horrible thoughts, and ready to disbelieve every thing in the Scriptures; yea, had not the Lord secretly upheld me, I had been swallowed up even of atheism itself: for, as I was one day walking in a field behind the town-walls, it came to me like lightning, 'There is no God.' I was as if thunderstruck; when, lifting up my eyes to heaven, I cried out, 'Satan, thou art a liar! I know there is a God! I have felt his power, I have tasted of his love!' And again I said, 'Who made these heavens, and stretched them out like a curtain? or who laid the foundations of the earth?' Immediately it came to me, 'All by nature.' I went into one of the towers in the town-wall to have prayed, but the heavens seemed as brass. I came out, and having to pass over a high stone stile with a flight of steps, was tempted to throw myself down from the top. How I got off, I hardly know; but, in a moment, I was as if covered with a black veil; on which I cried out, 'If there be a God, save me!' Then the Lord appeared for my deliverance, and Satan fled. By degrees, I was reduced almost to a skeleton, through the weight of grief that oppressed my soul; yet,

blessed be God, he did not leave me utterly to despair, but something of a secret hope bore me up, that in due time he would deliver."

Mrs. Murray, having been several years a widow, was again married, October 3, 1749, to Mr. John Bennet, of Chinley, near Chapel-en-le-frith, Derbyshire. At that time, Mr. Bennet was a preacher in Mr. Wesley's connexion, and superintended a very extensive circuit, through part of Yorkshire, Lancashire, Cheshire, and Derbyshire; in which, (as appears from a letter of his to Mr. Wesley, dated March 6, 1750,) he rode nearly 200 miles every fortnight. In this circuit he continued to labour with unwearied diligence for some years afterwards, his wife (now Mrs. Grace Bennet) generally accompanying him, so long as domestic convenience would admit; whose prayers and counsels, among the women of the several societies, were eminently useful. Some diversities of religious opinion, however, springing up between him and Mr. Wesley, particularly respecting the righteousness of Christ being imputed to believers, as the only ground of their justification before God, which Mr. Bennet openly avowed, they publicly separated, at Bolton, in Lancashire, April 3, 1752.

This was a heavy affliction to Mrs. Bennet, who esteemed Mr. Wesley; though she thought his conduct, on that occasion, highly reprehensible. She was then also a warm stickler for the doctrines of Universal Redemption, Free-Will, &c. which were topics of sharp controversy, at that time, between Mr. Wesley and Mr. Whitfield. But, in a little while, she saw reason to embrace what is commonly called the Calvinistic view of Gospel doctrines, in which she acquired a very clear and distinguishing judgement, and was more and more established to the last; though she never afterwards was fond of religious controversy, and advised all her Christian friends against it.

The cares of a growing family now so occupied her time and attention, that she could but seldom accompany her husband in his circuit round the societies. This therefore, among other considerations, induced him to think of connecting himself more closely with a particular congregation, as their stated minister; that he might more comfortably attend to his family as well as his flock. Accordingly, in 1754, a meeting-house being erected for him at Warburton in Cheshire, the society assembling there was regularly organized, on the plan of an independent church; and he, by prayer and fasting, was solemnly set apart to the pastoral office among them. Here he continued his ministerial labours on the Lord's-day, (generally preaching four or five times a week besides, in places at some distance,) till the year 1759; when he was seized with the jaundice, occasioned through his over exertions, and a great loss of blood from a wound that he accidentally received in his leg. Of this he died, on Thursday the 24th day of May, after lying ill thirty-six weeks. The following is Mrs. Bennet's account of this interesting scene:

"I have seen many saints take their leave of this world, but none like J. B. May my last end be like his! As I was sitting on his bedside, he said, 'My dear, I am dying.' This was about eleven o'clock, and he conversed with me till two. I said, 'Thou art not afraid of dying?' He answered cheerfully, 'No, my dear; for I am assured, past a doubt, or even a scruple, that I shall be with the Lord, to behold his glory; the blood of Jesus Christ hath cleansed me from all sin. I long to be dissolved. Come, Lord Jesus, loose me from the prison of this clay! Oh sweet, sweet dying! I could die ten thousand times! Too sweet, my dear, too sweet!' I said, 'Canst thou now stake thy soul on the doctrine thou hast preached?' He answered, 'Yes, ten thousand souls! It is the everlasting truth;

stick by it.' Then he prayed for his wife and children, for his father, sister, and her children, and for the Church of Christ; after which he said: 'I long to be gone. I am full: my cup runneth over. Sing, sing, yea, shout for joy!' We then kissed each other, and he fell asleep in the arms of Jesus, with the words, 'Sing, sing!'—He was lamented both by rich and poor. He was an upright man, and without guile; a lover of all good men. He feared no man, neither would he suffer sin upon his brother. We have sung the praises of God together in our journey below, and we shall sing them together to all eternity."

From this period, Mrs. Bennet sustained the character of a "widow indeed." Left with five sons, the oldest not eight years of age, far removed from all her own relations, and exercised with many trials, the circumstances of which were too much interwoven with family connexions and affairs, to be publicly enumerated; she not only cheerfully encountered many temporal difficulties in the education of her children; but also, by her example, her counsels, her prayers, her pleasing converse, and her prudent care, trained them up in the nurture and admonition of the Lord. Reading the word of God, singing his praises, and calling on his name with her family, morning and evening, were daily practised in her house; and these things were always done with such reverence, spirituality, and fervour, as could not help convincing every one that witnessed them, how deeply her heart was engaged in them. She was never tedious in the length of religious services, to render them a burden; and through all she introduced that agreeable variety, which made them entertaining, as well as impressive. Few Christians possessed so eminently the spirit and gift of prayer. In her chamber she daily spent a considerable time in secret converse with God: the throne of grace was truly her asylum, whither she fled in all circumstances of

trouble and perplexity. The cares of such a family, which she attended with most watchful solicitude, doing almost every thing for them with her own hands, would, with some, have engrossed every inch of time, and afforded no leisure for mental improvement; but, by her habit of early rising, and observing the strictest order in the arrangement of domestic concerns, she was enabled to cultivate her taste for reading to a very considerable extent; and this, not only among strictly devotional writings, but in general history, and the works of our best English poets. Such employment was to her a pleasing substitute for the chit-chat of visiting, which often murders time, and leaves the mind empty and dissipated.

The Rev. Mr. Bennet having been accustomed frequently to preach in his own house to such of the neighbours as attended, his widow endeavoured to provide for the continuance of their instruction, by inviting Gospel ministers at a distance, to come and preach in rotation at her house, where they always received a kind and respectful entertainment. She had also weekly meetings for prayer and religious conversation, both of a general and a more select nature, which proved a great blessing to the souls of many.

In visiting the sick throughout her neighbourhood, her aptness and usefulness were eminently discovered. The inhabitants in general looked up to her, on such occasions, with peculiar veneration and confidence, as a mother in Israel, who knew how to speak a word in season; and even such as in health were carnal and profane, would hearken to her advice, and request her prayers, in their time of illness, with great humility and earnestness. She was always ready to fall in with such calls of Providence; and there were several instances of persons, who, by her instrumentality, were truly awakened, and brought to the knowledge of the

truth, and died full of peace and good hope towards God.

Having had the satisfaction to see those of her children who were spared, introduced into life, and now becoming, through advance of years, less capable of attending religious means at any distance, she was prevailed upon, by great importunity, to quit her sequestered vale, and settle in the town of Chapel-en-le-frith.

In the year 1792 begins her Diary, or daily memorandum of what passed in her own mind, which she continued till the year 1800; when her eye-sight so failed, that she was utterly incapable of directing her pen. We shall select some passages, which may be of general utility, and endeavour to present them in such orderly succession, as may convey some correct idea of what was her habitual exercise and frame of mind unto the last.

"January 1, 1792. Miss ——— came to spend the last day of the old year with me. Oh, what waste of time is chit-chat! I was condemned in myself, that we parted without prayer. All visits to me are empty and dry, if the precious name of Jesus is not the topic of our conversation.

> "That is the name that charms my fears,
> And bids my sorrows cease."

"When I see my interest clear in the covenant of his blood, (as, I bless God, I do many times,) I fear neither death nor hell, nor all the powers thereof; yet, at times, I find such a depth of unbelief in me, that sinks me low as the grave. But I have no way, at such seasons, but to lay my soul at the feet of Jesus, and wait for his return. The ship cannot sink; for, though the Master seem to be asleep, he will awake and rebuke the storm.

"The last night was a night of darkness, but joy returned in the morning. The portion of Scripture for our morning service, was so suited to my state in the night, that the word was as marrow and fatness to my soul. These words were applied to my mind, 'I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.' Oh, how do I grieve for some that seemed to bid fair for heaven! What has bewitched them? O delusive world, thou real cheat! what canst thou give but hell and destruction! Help me, Lord, to begin this new year with thee! O my God, fulfil all thy pleasure in and by me, the most unworthy of all thy servants! Yet I would love thee, thou knowest: I can appeal unto thee, I would rather die, than sin against thee.

"Feb. 1. Oh for more of that wisdom which cometh from above, that I may be directed in the right way! for I am very ignorant. This day, I was desired to pray with some persons that came to visit me; but I neither found life nor liberty. Words are not prayer. O thou blessed Son of God, make me free, and I shall be free indeed! What a pity it is, that when we meet together, we can talk of any thing but the one thing needful! Oh for more zeal according to knowledge! O my dull heart, why art thou so backward? I have seen the day when I would have reproved sin in his Majesty, without being afraid; and why not now?

"March 4. This morning has been a good one; the Lord has been with us in family worship, and comforted my soul greatly. O Lord, quicken me to run the way of thy commandments! How doth my soul mourn for some that did begin well, but now seem to be swallowed up of the world! I hope I have delivered my own soul, yet, I will weep for them in secret places. I pray God embitter every sinful sweet, and hedge up their way with thorns, rather than they should run into destruction! It is not

beginning well, but finishing! 'Be thou faithful unto death, and I will give thee a crown of life,' saith Christ; 'but, if any man draw back, my soul shall have no pleasure in him.'

"April 14. I mourn — but, blessed be God, it is not for the world; I have all that it can give me. I want to be more closely united to my dearest Lord; I want my whole heart devoted to him. —

> "What hast thou done my heart to gain?
> Languish'd, and groan'd, and died."

"I would love much, having had much forgiven. O my God, I would weep in tears of blood, if it would avail for my unfaithfulness. But my tears themselves want washing; how then can they avail? In this view I detest them. The blood of Jesus alone can cleanse my sin; in that is all my hope.

> "I know no sacrifice beside;
> Lord, I'm condemn'd, but thou hast died."

"Oh the depth of unbelief! What a wicked deceitful heart is mine! How long shall I dispute and reason with Satan against my own peace? I have the veracity of Jehovah to rest upon for my salvation; yea, he hath spoken to my soul, as with an audible voice, 'I am thy salvation.' Oh the loving-kindness and patience of our God! to bear with me, such a sinner! But my Advocate pleads my cause above; for me he intercedes. Then, my soul, arise and tread the tempter down. May I never doubt more, but believe, and rejoice in hope of his salvation!

"May 14. This morning the Lord hath taken to himself my dear friend C. O., who departed rejoicing in Christ Jesus. She was a mother in Israel, a lover of God and his people: she died beloved of all that knew her, and she was worthy. I took my leave of her the night before she died, believing we should

meet again at the right hand of God: how soon, God knoweth. O Lord, make me ready! Then, no matter how soon. May I live every day as my last! I would have death in view every moment, that, when the king of terrors approacheth, he may not be formidable. What is death, but the door into eternity? My dear Saviour has entered, and taken possession for me, and has told me, that where he is, there I shall be also, to behold his glory. Hallelujah!

"August 26. What is man in his fallen state, but half brute, half devil? The unregenerate heart is a cage of unclean birds; all manner of abominations dwell there. It is one thing, however, to say thus, and another to feel it so. It is one thing to say, I am a sinner, and another to feel myself under the wrath and curse of God for my sins. Many will complain of themselves, and say, 'O I am very sinful, my heart is wicked,' &c. but still they go on in sin, and rest content. I am persuaded, if they felt what they say, they could not stop there, till God avenged them of their enemies. And who are these? Principally, the sin of unbelief; whence spring pride, and selfishness, and anger, &c. These my soul has groaned under; yet, I bless God, they do not lead me captive: no, I hate them with a perfect hatred. If these reign, we can have no peace with God; 'for his servants we are to whom we obey, whether of sin unto death, or of obedience unto righteousness.' God is of purer eyes, than to look upon sin with the least allowance or approbation; and, 'without holiness no man shall see the Lord.' Then how, my soul, wilt thou stand before him? Not in any holiness which is wrought in thee, even by the influences of the Divine Spirit, but in that perfect righteousness which the Son of God wrought out by his life and death; this alone can give thee a title to eternal life. Nevertheless, what God is pleased to work in me by his blessed Spirit,

(and I pray God fill my whole soul more and more with himself,) is to qualify me for heaven; else I could not associate and converse with the glorious hosts above; for no unclean thing shall enter the New Jerusalem.

"November 30. It is good to wait upon God. The face of Moses shone, when he came down from the mount, after he had been conversing with the Lord of hosts. And is it not true of every Christian, when he has been conversing with God in meditation and prayer, (if the intercourse has been open between God and his soul,) that he afterwards shines in humility, meekness, love, and spiritual-mindedness! This moment I feel a little what this means. I am astonished to think that the Almighty should stoop to hear such a sinner as me! Oh, that I could extol him! Lord, increase my capacity of loving and serving thee!

"December 25. Having caught cold, and not regarding it, I was seized with a dangerous disorder, which brought me almost to the grave; but, for some reason, (unknown to myself, yet well understood by Him that worketh all things after the counsel of his own will,) I was countermanded when I thought myself in sight of my port, with my sails spread, and filled with the gales of the Divine Spirit. How have I seen, when I have been upon the ocean, a ship with all her sails unfurled, and right before the wind, the mariners rejoicing, and myself with them, thinking we were so near our desired haven; when suddenly a cross wind has sprung up, and blown us quite away to another port, and that for several days! So am I. Lord help me to improve the time, because the days are evil! The Lord's hand is stretched out, as if he was shaking all nations. Indeed, to me it seems plain, that he is hastening his coming. The signs appear. O Lord, help me to watch, that I may have my loins girt, my lamp

trimmed, and my light shining; that I may meet my Lord with joy! Amen.

"June 24, 1793. I came to live at ———. O Lord, dwell thou with me, and make my house a house of prayer! Thou knowest my mind has been all hurry for some time: yet, blessed be thy name, thou hast been with me. Surely thou art good to Israel. The Lord has given me a daughter-in-law, one of a thousand. O Lord, be thou unto her as the dew unto Israel. Give unto her, and my dear child, the friend of her bosom, much grace, and more grace; that they may be wholly devoted to God, with all they have and are. I hope this is their desire: I have cause to believe it. Oh, may I yet see the fruits of grace abound in them! They are good and kind to me: how shall I praise my God, who is the moving cause of all!—This world is full of noise and calamity, occasioned by sin. Save, Lord, or I perish! I have need of power to watch and pray, for I find enemies without and within, and my own heart the worst of all; but God is greater than my heart, and on him I rely. But oh! this unbelief, that damning sin! I feel it deeply rooted in my nature. But Jesus says, 'I have prayed for thee, that thou fail not.'—I cannot say, that I find those transports of joy, which I have experienced in times past; but, I bless God, I find a solid hope, that enables me to rest my all upon the atonement made by the Lamb: there will I trust my soul; yea, ten thousand souls if I had them. Blessed be the God and Father of our Lord Jesus Christ, who hath made me sensible, that neither I, nor any one else, can call Jesus Lord, but by the Holy Ghost.

"I rest upon thy word;
The promise is for me:
My succour and salvation, Lord,
Shall surely come from thee."

"Sept. 1. Backbiters and tale-bearers are Satan's agents; they would set a whole country by the ears; such I would not have enter my house. When I say, 'I would not hear them,' the answer is, 'We cannot stop our ears.' Well, but I would stop their mouths, by saying, I will hear no evil-speaking. Indeed, this is a sin we should flee from, as from the face of a serpent. I can truly say, I have been pained to my heart, by hearing evil-speaking. I have condemned myself as a sinner, for not reproving it. We have rules laid down in Scripture for the whole deportment of our lives; and by these we ought to walk. 'Be swift to hear, and slow to speak,' is a good watch-word in all companies. I have been blamed for speaking too little in company; but I would rather err on that hand, than by speaking too much; speaking to profit is all. If we had a sense of the Divine presence, we should be more cautious both of what we speak and do. The glory of God should be uppermost in all. But do we not too often speak to please ourselves? Ah, pride and self are deeply rooted in me; I feel them moving in every point. O wretched creature, what am I sunk into by the fall! Into the nature both of beast and devil. It is a blessing to know this; but a greater blessing to know that I am redeemed out of that horrible state, by the dear Son of God becoming surety for me. He took upon him human nature, to die the death for me! Here I am lost.

"Oct. 8. This was a heavy day to me. I dare not connive at sin, for it will find us out, be it ever so secret. Indeed, I own before God my weakness, that I am of a sharp spirit, and my manner of reproof may seem to some persons to be wrong; but I can appeal to God, my aim is his glory, and their good to whom I speak. I dare not but do it in anywise. I leave the event to God, to whom I must give an account. His word says 'Thou shalt not suffer sin upon thy brother, but shalt reprove him in anywise:'

this is my warrant. Some, I fear, are content to get so much religion as will save them from the fear of hell; but in this, they are wofully deceiving themselves; for true religion not only saves from the fear of hell, but it makes truly happy, and works a crucifixion in us to this vain world, with all its delusive joys. Where God has taken possession of the heart, he takes away the love of all those things that once led us captive, and gives us power to lead them captive. All the love that such persons regarded other things with before, is turned to the love of God; and it is their grief, that they cannot love him more and serve him better: I am sure it is mine; and I believe true grace has the same effect in all. Oh, it is a sad and bitter thing, to lose the power of grace in the heart; it is not so easy to recover it; it costs many a deep groan and piercing sigh, if ever we come to enjoy that happiness we had in our first love. I am speaking from dear-bought experience. Therefore, we ought to shun the very appearance of evil. Many things may appear to us innocent, and in themselves may be so, but the manner of using them is all. We do not consider what the end will be, till we find the bite of the serpent.

"January 22. Last night my little company met. My heart was enlarged as I endeavoured to shew them in what manner I believed Christ to be the sinner's hope for salvation, and how we are accepted in him; that it is not for any thing wrought in us by the Divine Spirit, nor for all the works we have done or can do, but for the righteousness of Christ alone imputed to us, without any thing in or of ourselves. Doubtless, what the blessed Spirit worketh in us, is a qualification or meetness of heaven, but it is not this which gives us our title to it. God looks upon the believer in Jesus as if he had not committed sin; but, out of Christ, if a soul were enriched with all grace, God would be to that

soul a consuming fire. Our completeness is in Christ Jesus alone. I fear some build upon their comforts, instead of Christ, for their salvation. Do not, however, mistake me, and think I am speaking against comforts: far from it. I delight to feel the comforts of the Holy Ghost; yea, there is no true religion without them, less or more; and perhaps I, the least of all the family of heaven, not worthy to be called a child of God, have tasted, and could say, as much as most of these sweets of Paradise. But I forbear: Christ is All and in All to me.

"Feb. 19. They say the French are for invading us. Whither shall we flee? There is only one place of safety: the name of our God is a strong tower, into which the righteous run, and are safe.

> "There would I fly with eager haste,
> And kiss the cross, and hold it fast."

Let us not distress ourselves before the time. Remember the prophet's servant. His master prayed, and God opened his eyes, and then he beheld the mountain full of horses and chariots round about. Is not Elisha's God the same to-day? Yes, and will be for ever, when heaven and earth are fled away. O Lord, give me that victorious faith that removes every mountain and obstacle in my way to Sion! It is not in the power of men to do what they would; then I desire to stand still and see thy salvation.

"September 26. It is easy to talk of death at a distance; but it is awful to look him in the face, without an advocate. O dreadful! But, to believe and know that Jesus lives for me, to plead my cause before his Father's throne, disarms him of all his terrors. In my late illness, the Lord kept the enemy at a distance, that I felt no fear of death: I neither desired life nor death, but that the will of God should be done in me. I had my answer, as in times past, that I should not die now. What I am spared for,

is best known to Him who 'can divide the seas, and make the mountains fall.'

"This awful God is mine,
My Father and my love;
He will send down his heavenly powers
To carry me above."

"November 12. I fear, great troubles are hastening: I almost see them at the door. When I consider what God has done for this nation in times past, and what returns we have made him, my mouth is stopped. I dare not pray as I would. I well remember, in the year 1745, being then at Newcastle-upon-Tyne, before the least appearance of disturbance in Scotland, my soul mourned day and night; I was always in trouble, but could not tell for what. Mr. Charles Wesley was there for some time. When he preached his farewell sermon, he said, 'If I am a messenger of God to preach the Gospel unto you, mark what I say, before you see my face again, you will have the *man on the red horse*, and the *man on the pale horse*.' When he spoke these words, the whole auditory trembled. I myself was there, and felt the mighty power of God. And it was not long ere we experienced the truth of his message: we had both *war* and *death* in abundance.

"January 20, 1796. It was our prayer-meeting this morning. The maid begged I would not get up, being so poorly; but I durst not make it an excuse. I rose, weak as I was; and I would not for the world have lain in my bed. My soul was doubly blessed. The Lord was with us in truth, and, I believe, not one soul went away empty. How should I have regretted, and my heart have smote me, if I had lain in bed, when I consider how my dear Lord staid whole nights on the mount, exposed to the open air, praying for such a hell-deserving sinner. Oh, I hate excuses, both in myself and others! We shall repent, when we arrive at home, and be con-

founded, to think how sluggish and lukewarm we were here in his service. If there can be mourning in heaven, I shall lament my unfaithfulness and short-comings to eternity.

" June 4. In the evening, when I was retired, the enemy came upon me with fury, and said, ' All your praying and doing is in vain; how do you know but you have been deceiving yourself all these years?' I answered with great indignation, ' Satan, thou art a liar. I know that my Redeemer liveth, and will appear to my salvation, and to thy destruction; thou knowest it; therefore leave off to tempt me. Thou knowest, Jesus ever lives above, at his Father's right hand, and pleads his precious blood for me. I know that I am his, and shall be with him, to behold his glory. My soul disdains to fear; for the Lord Jehovah is my righteousness and strength.' Upon this Satan fled: he cannot stand the blood of Christ.

" September 19. In reading Flavel on Providence, what scenes were opened to me in my own life! I can truly say, to the glory of God, goodness and mercy have followed me all my days, even from my infancy. What dangers have I escaped both by sea and land *! What narrow turns for life! and

* The following interposition of Providence is worthy to be recorded. " Having been on a visit at Newcastle for my health," she observes, " as I always went and returned by sea, I took leave of my relatives, and went in a boat for Shields, to engage a place in one of the vessels to London. When I came thither, I met with a neighbour going also to London, who told me, she had agreed to go with Captain F., and wished me to accompany her; but, upon hearing his name, I felt immediately such an aversion, that I said I would not go with him, though I did not know his person, neither could give any reason. I told my friend, that as she had agreed to go with him, she ought to go; but she replied, ' I will not lose your company;' so we both went with Captain B. of Whitby. We set sail on Good Friday in the morning, about forty ships in company; but we had but just got over the bar into the sea, when a storm arose and scattered us widely from each other. The storm began about

what sins has the Lord by his providence preserved me from! Stand astonished, O my soul, at the loving-kindness of the Lord! His arm unseen prevented and saved a poor helpless sinner from ruin's brink,

> "When thro' the flowery paths of youth
> With heedless steps I ran."

"December 6. Several days past I have found the state of my mind very uneven, up hill and down. Unbelief is the torment of my soul. When I feel myself a little comforted, then I long to be gone, that I might sin no more, to grieve my Lord by carnal reasoning. Oh that I could simply believe what the Lord has said unto me! But I am so afraid of being deceived at last, which makes me unhappy; and as soon as my comfort is gone, Satan returns upon me with double fury. How long shall I grieve God, by making him as changeable as myself! Wretch that I am, it is a wonder God doth not cut me off, and cast me into hell! Indeed, the Lord does know, I would rejoice evermore, and pray without ceasing; and many times I have great reason so to do; for the Lord doth often comfort my soul with the consolations of his Spirit. But still, I am afraid, when these comforts are gone, lest they are not from the Spirit of God. Yet, I find they draw my heart after God and heaven. O thou that knowest all things, thou knowest that I love

seven o'clock in the morning, and we were in it till nine at night. Two men were continually at the pumps, and two at the helm. It pleased God we got into the Humber, where we lay five days before we sailed again. Before we got in here, Captain B. came and asked us all, how we did? and then added, 'It is a mercy we are here: I fear we shall have a sad account when we reach London.' When we arrived, we found that eight ships had been lost, among which was that in which my friend had agreed to go, and every soul therein perished! Praise the Lord, O my soul, and forget not all his benefits! This was the Lord's doing, and it is still marvellous in mine eyes."

thee.—Many think, 'Mrs. B. has no trials; she has no doubts or fears.' Oh that it were so! But they are much mistaken. My want of God's presence in my soul, is worse to me than all outward afflictions. As to the world, I have all it can give me. Blessed be God, he has given me a son, who supplies me with all I want in the world; and I doubt not but God will give it him again. It is not any thing below the skies that troubles me; no, it is what the world can neither give nor take away, that I mourn for. Sometimes I can say,

> "Cheer up my soul, be not afraid,
> For Christ is near at hand;
> And thou shalt surely with him be,
> When he on Sion stands."

Those are sweet and pleasant moments. Praise the Lord, O my soul! for thou hast largely tasted of his comforts in times past; then, hope thou in God, for thou shalt yet praise him, who is the health of thy countenance.

"January 27, 1797. What a night of tossings has the Lord brought me through! Here I will set up my Ebenezer, and praise my God. I feel and see my fallen state in such a degree, that if God, in his great mercy, did not point me to the fulness that is in Christ, I should despair still. O wicked, damning unbelief! My soul is many times sick through that many-headed monster: when I think it is gone, it rears its head again and affrights me. It is of God's wonderful mercy I am not cut off, and cast into hell. This is my just demerit, but,

> "I have an Advocate above,
> A Friend before the throne of love."

I read that he is made of God to them that believe, 'wisdom, righteousness, sanctification, and redemption;' but do I believe? I dare not say, I do not

believe. I know I was accepted in the Beloved, and God cannot change; therefore, my soul, hold fast thy confidence, 'let no one take thy crown.' I would fain say, The will of the Lord be done; but I am loath to give up my Isaac. Oh for Abraham's faith! When I think of him, I sink into nothing. But, am I called to expect such faith as Abraham had? Why not? seeing God is the same in all his attributes: and I believe, if I could act faith upon God as I ought, I should see wonders performed even for such a poor sinner as me. Yea, I have seen wonderful things; but I will give God the glory. I would not, however, be understood to think myself like Abraham; but I find a principle in my soul, that would shew my love to my Lord, if I knew how. Teach me, O Lord, thy will and my duty!

"June 28. I have been in the school of Christ nearly sixty years; and the nearer I approach eternity, the more I see my need of a complete Saviour. Oh, how I admire the glorious plan of redemption by the Son of God! O Lord Jesus, I would lie in the dust before thee: may my desires to love thee be accepted! Amen.

"Sept. 19. I bless God, I feel a revival in my dry, drooping soul. I have had a long winter-season, and all through reasoning. If Satan can bring us to pore upon our own hearts, till we lose the sight and sense of Christ's fulness, he gains his end. This, the Lord knows, I am now saying from bitter experience. Yes, in deep waters hath my soul travailed; through floods of temptations have I passed; but out of them all the Lord has brought me. He hath again set my feet upon himself, the Rock of ages; and I doubt not.—How tenderly doth my heavenly Father deal with me, so unworthy! I feel my bodily strength and all my faculties decline more within these three months, than for a twelvemonth before. I can rejoice that my jour-

ney is almost over. Methinks I sometimes see those that once were my companions here, but now inheriting mansions above, stand waiting their Lord's command to go and fetch their sister-spirit home. I doubt not of our joyful meeting. The Lord has given me a love-token this morning, in prayer, that he will come quickly. O how sweet is the name of Jesus to my soul! sweeter than all perfumes! Give me my God, and let all the world forsake me!

"March 14, 1799. What the Lord has brought me through, during several weeks past, tongue cannot express. Surely, if God had not been with me, I had been destroyed by the furies of hell. I was brought to great extremity; stripped as it were of all sense of God or heavenly things. I was quite under a dark veil for weeks. No one but God knows what I laboured under. I did not know that I had fallen into any sin; but Satan suggested, that I had been unfaithful to grace received. This I could not deny. I went, therefore, to God with all my complaints; I poured out my soul before him; but it seemed to be all in vain, as if God did not regard my grief. But, just as I was giving up my hope, these words were given me, 'Hope thou in God, for thou shalt yet praise him, who is thy God.' My grief assuaged; hope sprung up in my soul, and my joy in the Lord was renewed. I believed that God loveth with an everlasting love. Praise the Lord, O my soul! and let not this great deliverance slip out of thy mind.

"January 17, 1800. I have lived to enter upon another century, and am now nearly eighty-five years of age; a wonder to myself and to many! But why should we wonder? Is it not God that gave me life? and has he not a right to continue it so long as will be for his glory? For what cause I am spared, is best known to my heavenly Father: and this I can say in his presence, 'Suffer me not to live a day longer than is for thy glory!' 'For me to live is Christ, but to die is gain;' yet, I do not

choose: His will is best. Then, help me, Lord, to wait thy appointed time, till my change come! Sometimes I have pleasing thoughts, that some of my old companions will come to meet me, and welcome me home.—But my eyes forbid me at present saying any more.

"January 19. Lord's-day morning. Our prayer-meeting was a time to be remembered; the place was filled with the presence of God; all were humbled in the dust before him; our hearts were deeply melted with a sense of his love. Praise the Lord, O my soul!

"June 23. I was helped to go to hear Mr. M—— preach an awful sermon from the mighty God speaking to Moses out of the burning bush. It was good for me that I was there. I was struck with holy awe, which I want more and more to feel. Oh, I long for the time when I shall cast my crown before his feet, and sing, 'Worthy is the Lamb that was slain!' &c. Miss D—— is going, but I may be gone before her. I shall be glad to welcome her into the regions of bliss. We have talked to each other about the sweet name of Jesus; but then we shall see him face to face. O transporting thought! Then all gloom shall be fled!"

The above is the last entry in her Diary; her sight being now so impaired, that she could no longer guide her pen. And from this time she began to feel very sensibly the greatest affliction she had yet suffered, namely, the great difficulty of reading the word of God, which for so many years had been her chief joy. Every help was used to assist her in this; and so long as she could, by any efforts whatsoever, distinguish the words, and collect the sense, of the sacred pages, they were her continual meditation. Many tears did she shed when she could no longer read for herself the precious volume of inspiration; and if now and then a lucid interval occurred, when

she could as it were catch a glance of its contents, she spoke of it with most lively thankfulness and joy. Frequently, also, did she bless God, for having inspired her heart so much to delight in reading his word formerly, since her memory was thereby stored with Scripture, on which she could reflect and converse with pleasure. The remainder of her days were spent with unabating zeal in the good ways of God; particularly in stirring up and encouraging all such as appeared to have set their faces Zionward, to attend meetings for prayer and experimental converse, which she had always found so beneficial to her own soul. Young persons of both sexes flocked around her for spiritual advice, shewing the sincerest affection and reverence for her as a mother in Israel; and for these she entertained a reciprocal love and esteem, having no greater joy, than to see them walking in the truth. As she had a very deep experience in the things of God, and an extensive acquaintance among his people, she was eminently fitted to be an instructor of babes, and a comforter of them that mourn. This was her delightful work, even to the last. She made it the serious business of her days, and was found in it when her Lord came.

For some time previous to her last illness, the great enemy of souls was again permitted to assault and distress her by sore temptations, and carnal reasonings; particularly through the whole of that day in the evening of which she had her last meeting with her class. But such a season of refreshing from the presence of the Lord did she then experience, as will long be remembered by several. Speaking of this afterward, but a little before her death, she said: "I had been praying to the Lord, that I might have a prosperous meeting that night; and, when we were just entering on the service of it, those words were given me in a wonderful manner, 'The Spirit of God beareth witness with my spirit, that I am a

child of God.' I had such a sense of the pardoning love of God, of my acceptance in Christ the beloved, and of my adoption through the Spirit, that I could not help speaking aloud amongst the people, 'I know that my Redeemer liveth.'" And in so solemn and affectionate a manner did she commend her Christian friends to God, and take leave of them, as if she had been certain that her dissolution was near at hand. This appears to have been graciously designed by God, to strengthen her for a further, and yet more trying conflict of soul with the great adversary. He did all in his power to distress her hope, and shake her confidence in God. Scarcely ever before had she experienced such exercise of spirit, which continued for some hours; in which she wrestled earnestly with God, and called upon her Christian friends to wrestle for her. But, at length, the Lord graciously rebuked the adversary, broke in upon her mind with light, filled her soul with peace, and enabled her to triumph in the full assurance of hope. After this time, though she was sometimes sharply exercised with pain and distress in her outward frame, her mind was quite calm, and comfortably staid upon God.

On Tuesday morning, (Feb. 22, 1803,) having had a very painful and restless night, she was extremely weak in body, but in a most sweetly enlarged frame of soul, rejoicing in a sense of God's presence with her, and in the victory which he had given her over the enemies of her peace. She said: "Blessed be God, I have peace: He is mine, and I am his. Victory, victory, through the blood of the Lamb! He hath set my soul at liberty." A little afterwards she added: "I have had wonderful manifestations of God to my soul, far beyond many; but I have always been afraid of saying too much, rather than too little; wishing rather that my life and conversation should witness to the truth of my profession. So far as I know my own heart, it has

been my desire and study to adorn the doctrine of God my Saviour in all things. But I would have no encomiums passed on me. I am a sinner, saved freely by grace: grace, Divine grace, is worthy to have all the glory."—"Some people," she said, "I have heard speak much of our being faithful to the grace of God, as if they rested much on their own faithfulness: I never could bear this. It is God's faithfulness to his own word of promise, that is my only security for salvation." Then, adverting to the Gospel which she had professed, and the foundation of her hope towards God, as laid in the atoning blood and righteousness of Jesus Christ, she raised herself in a solemn attitude, and with most striking emphasis delivered, in the following language, her dying testimony to the truth as it is in Jesus. "I here declare it before you, that I have looked on the right hand and on the left, I have cast my eyes before and behind, to see if there was any possible way of salvation, but by the Son of God; and I am fully satisfied there is not: no, none on earth, nor all the angels in heaven, could have wrought out salvation for such a sinner: none but the Son of God himself, taking our nature upon him, and doing all that the holy law required, could have procured pardon for me a sinner. He has wrought out salvation for me, and I know that I shall enjoy it for ever."

The same morning, when her friend Mr. Merrill called on her, she said to him: "I have had many sweet visits from God with you; and we shall rejoice together above. Holy, holy, holy Lord God, how shall I praise thee for what thou hast done for us! Eternity will be too short to speak his praise. I am not able to speak, but God knows we are friends. We love each other; and we shall part no more."

Tuesday night she passed with great restlessness and pain, which held her for many hours, being

evidently the pangs of approaching dissolution; but through all, she was kept from discovering the least impatience, and at every interval was lifting up her soul to God, that he would be gracious to her, and grant her a sweet release; yet saying, "The Lord's time is best; the Lord's will be done in us." By the motions of her lips and eyes, as well as by the words she uttered occasionally, it appeared that she was continually conversing with God, and commending her departing spirit into His hands who had redeemed her. Several times she repeated with great sensibility these words: "When will his chariot wheels advance, to call his exiled home? Sweet Jesus, come quickly, and set my soul at rest!"

Wednesday morning, (Feb. 23,) being somewhat revived, she said, "I have been exceeding low for some time, that I could not speak much; but, glory be to God, Jesus is mine, and I am his, and that's enough for me." The Rev. Mr. S. calling upon her, she was enabled to express with great clearness, and in a very striking manner, her full persuasion of the certainty of the Gospel hope, and the comfortable assurance she had, that in a little while she should join the blessed and glorious throne above, in singing the praises of God and the Lamb for ever. The rest of the day she was much exercised with pain of body; but her soul was almost continually wrestling with God in prayer. About midnight, she fell asleep in Jesus, with these words, which were the last that could be understood: "Glory be to thee, my God: peace thou givest me!"

MRS. MARTHA FLIGHT.

Mrs. M. Flight was born at Abingdon, in Berkshire, in the year of our Lord 1725. Her maiden name was Tomkins. Her parents and all her family were respectable as to their worldly circumstances, and eminent for their religious characters. She was left an orphan while young, and was the eldest of five children, one of whom died in childhood, and all the rest before her, and, there is reason to believe, in the faith and hope of the Gospel.

She became truly pious, and made conscience of the duties of the closet in her childhood. She has been often heard to say, with gratitude to God, that she could not recollect the time when her mind was destitute of serious impressions. Her religious character was formed, through grace, partly under the instructions of her parents, and the ministry of the word at Abingdon; partly under the tuition of two eminently godly women, who kept a boarding-school at Hackney, under whose care she was placed at the age of fourteen or fifteen; and partly under the ministry of the late venerable Dr. King, whose memory she highly respected, and would often repeat the substance of his sermons which she had heard with pleasure and profit forty or fifty years before. She often admired and adored the disposing hand of Divine Providence, which, after she had lost her parents, placed her in a school, where a chief object of education was the promotion of the knowledge and fear of God; where religious principles made a part of every week's exercise, and where she was brought under that ministry of the word, by which the serious impressions made in her childhood were revived and confirmed.

Respecting her general Christian deportment through life, it may be proper to observe a few things. She was regular and serious in waiting upon God in all public ordinances, never absenting herself except through necessity, and always making conscience of being in her pew a sufficient time to compose her thoughts before worship began. She often expressed a deep concern when she had observed members of the church absent without cause, at the stated seasons of worship, and had seen any come in after worship was begun; both which she considered as manifesting great want of love to the regular ordinances of the church, and neglect of the authority of Christ, as grievous to the minds of his ministers and steady disciples, and tending even to the dissolution of regular churches. These things are mentioned as forming one prominent trait in her character, and which deeply affected her mind during some of the last years of her life.

She was not less distinguished by her religious observance of the Sabbath in her own house. Such was her concern for the religious improvement of her servants, that she generally arranged her family affairs so as to give them an opportunity of attending public worship both morning and afternoon; but, having done this, she would not suffer them to attend evening lectures, but called them together, and asked them questions concerning what they had heard in the course of the day; sometimes catechised them, heard them read a portion of Scripture, generally read a sermon to them herself, and conversed freely with them about the worth of their souls, warning, exhorting, and admonishing them as occasion required. And, for the encouragement of the heads of families, we must not omit to mention the happy effects that followed these religious exercises. They proved instrumental, in the course of her life, of the conversion of several who resided under her roof, and were comfortable and edifying to others,

of which she received most ample testimonies; particularly a letter from a servant who had lived with her several years before, and had become the mother of children, who were beginning to inquire after God. That letter is full of holy gratitude to Him who fixes the bounds of our habitation, that she had been directed into her family, where, she acknowledges, that she received her first awakenings, and was led to Christ, with which she connects the hope of the salvation of her own children. Mrs. Flight did not disapprove of Lord's-day evening lectures. On the contrary, esteeming them very important to those who had not an opportunity of attending public worship on the former parts of the day, she generously contributed to their support; but she thought them a very improper substitute for family instruction and worship.

Her acts of beneficence and charity were very considerable. The objects she relieved were, principally, the religious poor, helpless children, and orphans. In her exertions on behalf of the last of these, few have equalled her; and when the young were the objects of her beneficence, it was always accompanied with her best counsel and advice.

Her health and strength had evidently been upon the decline three or four years before her dissolution. She was, however, so far recovered as not to be without expectation, nor were her friends without hope, that she might have lived several years; but it was otherwise determined by the sovereign Lord of life and death. Just before she was seized with her last illness, (at which time she had not the least apprehension of the near approach of death,) she said to the writer of this Memoir, she was persuaded some severe trial was coming upon her; for that, for some little time past, she had experienced such remarkable Divine consolation as she did not re-

collect she had ever before enjoyed; which she considered as designed to strengthen her for some heavy affliction. She added, "As I lay upon my bed last night, in a sweet sleep, I was suddenly awakened by the force of Divine consolation, and my mind was instantly filled with such a rich variety of promises, that I could sleep no more. Those words in Titus, i. 2. dwelt particularly upon my mind: 'In hope of eternal life, which God, that cannot lie, promised before the world began.' I recollected to have heard you preach from them a few years ago, and that I had borrowed your notes and not returned them; I therefore rose out of bed, and searched for them; and, in reading and meditating upon the subject, the great promise of eternal life given by a faithful God before the world began, filled my mind with such joy as I never felt before."

Her general conversation was that of a Christian well grounded in the principles of the Gospel, rich in experience, in the habitual exercise of faith and hope, resting her soul entirely upon the free, sovereign, and everlasting love of God in Christ, looking to his blood for pardon, and to his righteousness, in which she hoped very soon to stand with acceptance before God.

After she was confined to her bed-room, being asked the state of her mind, she replied in the following lines of Dr. Watts:

"The Gospel bears my spirits up;
A faithful and unchanging God
Lays the foundation for my hope,
In oaths, and promises, and blood."

During the whole of this interview, her soul appeared full of confidence in the covenant of grace. Although she manifested no ecstacy of joy, she discovered serenity and complacency of mind, toge-

ther with great resignation to the will of God in prayer.

A few days after, her mind was greatly exercised with the exceeding sinfulness of sin. After some conversation with her on the infinite merit of the Redeemer's blood, she mentioned having read in the writings of Dr. Owen, that "the great work of the believer is, to take all his sins to Jesus Christ, and to leave them with him, and to bring away his righteousness for himself;" she added, "This, I hope, I have been enabled to do. I am sure, if there were not infinite merit and perfection in the blood and righteousness of Christ, it is impossible that I should be saved." Her mind continued for several days in a comfortable frame, patiently waiting for her expected change. But about a week after, she experienced a season of great darkness; her faith, however, stood firm, though her comfort was much abated. She repeated, with no small emotion, the two first verses of Dr. Watts's version of the sixty-third Psalm:

"Great God, indulge my humble claim:
Thou art my hope, my joy, my rest!
The glories that compose thy name,
Stand all engag'd to make me blest.

"Thou great and good, thou just and wise,
Thou art my Father and my God,
And I am thine by sacred ties,
Thy Son thy servant bought with blood."

Her light and comfort soon returned; when she said to the minister who visited her, "A great variety of promises are continually passing through my mind. I now experience the happiness of having been conversant with the Scriptures from my childhood; my mind is full of the word of God." She added; "I recollect having heard you preach from these words: 'And let the word of Christ dwell

richly in you.' I have often since thought upon the subject. You observed, that it would greatly assist in secret prayer and meditation, and be a support in times of affliction, and upon a dying bed. I now feel the truth of these observations. I could not now do without the word of God. The promises treasured up in my mind are a source of constant consolation; my mind is filled with them; they are never absent from me; and, O! how sweet and precious they are!"

But her spiritual conflicts were not all yet over. About a week or ten days after, her mind was again overspread with darkness; but she sunk not into despair. She said: "All is darkness within. The promises pass through my mind; but I cannot take the comfort of them; they seem as a dead letter. I feel the necessity of the accompanying influences of the Holy Spirit of God to apply them." It was suggested to her, that perhaps the weak state of her body might have an influence upon her mind. She said, "she believed it had, and that Satan also was busy with her." She added, "Though I cannot keep my thoughts fixed a moment upon the promises, nor upon the great truths of the Gospel which have been my support all through life; and though all my former experience appears at times as a dream; yet, am I so satisfied in my judgement that the word of God is true, and that what I have experienced has been from the Spirit of God, that I would not give up my hope in the Gospel for ten thousand worlds. It is all I have to trust to, and, whether it be dark or light in my mind, I know God's word is true, and that He is the same under every dispensation. All my sins have been passing before me; the sins of my childhood and youth, of which I have had no recollection from that time to the present, are now set in order before me. I abhor myself, and appear to be the vilest wretch that ever

lived. I now have apprehensions that my sins are too many and great to be forgiven." After many expressions of this kind, she paused. I took occasion to suggest, that redemption by Christ was fully sufficient. She eagerly replied: "I know it, I know it; I am not in despair. What I now labour under, is a temptation. The suggestions made to my mind, I know are false; but they are very painful to bear. I abhor them; and I know that no state of sin can exceed the redemption that there is in Christ; and even now, I feel support in the words of our Lord to his disciples: 'Let not your heart be troubled: ye believe in God; believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also.'"—She quoted many other passages of Scripture of the like encouraging nature. In the whole of the conversation, she discovered such strong faith in, and firm adherence to, the truth of the Gospel, under an almost total absence of comfort, as has seldom been witnessed. She joined with great fervour in prayer. She lived but a little time longer; her conflicts presently ceased; her joy in believing was fully restored; and with perfect calmness and serenity, in the possession of all her mental faculties, she fell asleep in Jesus on the morning of March 5th, 1802, in the seventy-seventh year of her age.

Thus ended a life of uniform Gospel obedience, which began in childhood, and was maintained from first to last by faith in the great and distinguishing doctrines of the Gospel; which drew all its supplies from the Fountain of grace, in a steady adherence to the administration of the word and ordinances of God, and in the discharge of every religious duty in the family and in the closet. This excellent

Christian, being dead, yet speaketh, especially to parents, and to those who have the care of youth, that they make the great concerns of religion a leading branch of their education. May young and old tread in her steps, as the way to the same happy end!

MRS. ELEANOR DORNFORD.

MRS. DORNFORD was born August the 13th, 1735, and was daughter of John and Mary Layton. Her father was an eminent shipbuilder; he died when she was young, and left a competent fortune behind him for each of his children. In a little manuscript book, in which she has mentioned the dealings of God with her soul, she thus adverts to the circumstances of her early life.

"August the 13th, 1776. Merciful Lord! as thou hast been pleased to spare me to this day, suffer me to set up my Ebenezer here, for hitherto hath the Lord helped me. Give me power, strength, and ability, to commemorate thy gracious dealings with thy servant, and to enumerate the many favours and blessings I have received at thy hands for forty-one years, which have been the years of thy servant. Thou hast been my Father, even from my mother's womb. Am I not thy child? Yes, glory be to thee, I feel I am thine by an everlasting covenant, thine by adoption and grace, whereby I can call thee Abba, Father.

"Should this fall into the hands of any of my dear children or friends, may it be an encouragement to them to trust in thee; for, 'in the Lord Jehovah is everlasting strength,' and he will be 'nigh unto all those that call upon him' in sincerity and truth. 'When thy father and mother forsake thee, the Lord taketh thee up.' This I can subscribe to, for my father died when I was of too tender an age to know any thing of him, not being above a year old, when the Lord was pleased to release him from much pain and sorrow. My mother married again; but, by the unkind usage of her second husband, was mercifully

weaned from this world, and having lingered about ten years after my father, fell asleep in the Lord. From the time she was dying, I think I may date the first remembrance of the dealings of God with my soul, as I recollect I was then at prayer in my bed for her life. Though she never paid me much attention, by reason of her continual ill state of health, yet, I felt a pungent sorrow at losing her, and prayed much for her life, till a thought struck me, 'that I ought to be resigned to the will of God, and not to pray either for her life or death;' and therefore I was left dumb before the Lord with much weeping.

"I laid down rules for a holy walk with God, and brought myself to stated times of prayer; but this was all in secret, as I had no one to teach me by example or precept."

Having formed and cherished a strong attachment to a cousin, but feeling scruples as to the expediency of being united in marriage to a relation, she retired for about a year and an half to Weymouth, during which period her cousin was brought to the knowledge of God. In consequence of which he wrote to her, and received in answer a letter, part of which here follows:

"I cannot leave you in an error concerning the duty I owe to the Supreme Being; so I take the first opportunity of answering yours of yesterday, to justify myself in that point as well as I can. I am not a little concerned that you should entertain so mean an opinion of me, as to think I had not read the Scriptures sufficiently to understand what is made so plain to the meanest capacity. Yes, I have endeavoured, as much as in my power, to act according to the rules prescribed by our dear Redeemer, and have commemorated his sufferings for us every time the holy Sacrament has been administered since I have been in this place. I must own I had not the same opportunity for it before, nor was my mind so

serene then to admit of it; but here I have had nothing to disturb my tranquillity. I have taken innocent diversions, which I have thought no harm in pursuing: I avoid that which I am conscious is not right, and never keep company with any whose morals are not as good as my own. This, my outward behaviour, as well as my conscience, can justify, though, by your letter, you seem to have entertained a very different opinion of me.

"Your intention was very good in sending me the enclosed pamphlets; but there was no need of any thing more to confirm me in my religion, than what I had before read. As for Bishop Beveridge, I have long been acquainted with him, he being a great favourite of mine. I will keep in the same path I have hitherto done; which I hope will at last bring me to everlasting life. I have no more to add, but remain," &c.

When she wrote this letter, no doubt she was as sincere as St. Paul before his going to Damascus. But her own account of the subsequent change wrought on her mind, will supply the best comment on the self-righteous tone of the above extract.

"My intention was to have returned to Weymouth; but my grandmother dying, the lady with whom I boarded came to reside in town, which entirely put an end to that intention. I heard the Rev. Mr. R——, and was convinced in my judgement, that what was preached was the truth, and found a desire to experience the validity of it in my own soul. After this, I was frequently on my knees in private, begging of God to bring me to the knowledge of himself and the pardon of sin. I began to see myself a lost, undone creature, without Christ. I was restless and unhappy, and could taste no real joy in any thing. My friends saw a change in me; for, as before I was lively, and of a gay, cheerful turn, I now became dull, and took little notice of any

thing. Some pitied me, others laughed at me. I was spoiled for the world, and was not happy in God; but I could not rest without the assurance of salvation. I saw the necessity of becoming a new creature. I felt that I could give up all for Christ. This brought a joy unspeakable into my soul. I fell on my knees instantly, to praise God for what he had already done for me; and I could trust him for what he would yet do in me; and my soul was all joy; it was a 'peace which passeth all understanding.'"

She was married to Mr. Dornford, December 14, 1759, at St. Dunstan's in the West, by the Rev. W. Romaine, who was then lecturer of that church. The following extracts from her diary will discover the state of her mind, as she entered into the cares of life.

"My soul continued in a happy, peaceful frame for some time; but the cares of the world came on very rapidly. In less than five years, I had five dear little boys; but at the fortnight's end of the fifth, that, and another of a year old, died in a week: however, the Lord was my support, and brought me through with shouting, so that I had reason to cry out, Grace! grace! I had no more children for four years; then I rejoiced over a fine girl: but he whose wisdom is in the great deep, saw fit to take her unto himself in two days. This trial also I was enabled to bear with great resignation. After this, I had many and sore conflicts. My soul, through the weakness of my frame, had many doubts and fears; but that God who is ever faithful to his promises, never left nor forsook us, but was continually blessing us 'in our basket and in our store.'"

About this time, being in an ill state of health, she took a journey into Yorkshire. During her stay in the country, she wrote several pieces of religious poetry, of which the following are specimens.

E. D. to J. D. from Yorkshire, June, 1767.

The thousand beauties which surround,
The hills, the dales, th' enamell'd ground,
Birds, beasts, and flowers, conspire to raise
My heart to God, to sing his praise.

Come then, ye sweet, angelic throng,
Teach me your notes, inspire my song:
Lend, lend me your exalted strains;
Let harmony fill all the plains.

Emanuel's love shall be my theme;
Join, gentle brook and murm'ring stream:
Ye little warblers, swell your throats,
Assist me with your softest notes.

Whilst I repeat redeeming love,
Echo it back through all the grove;
Till sinners flock to hear the sounds,
And sing his love, which knows no bounds.

ON DEATH.

Ah! king of terrors, cease to fright
My weary, troubled soul;
I long and wish, but dread the sight,
While Jordan's billows roll.

Then put a pleasing aspect on,
Nor let me fear thy face;
For Christ the mighty battle won,
And I am sav'd by grace.

I fly to meet my promis'd rest,
To regions far above;
For solid joys are there possest,
And all are filled with love.

Adieu, ye flatt'ring forms of bliss,
Nor dare to tempt me more;
Ye yield no lasting happiness,
Like that on yonder shore.

For faith has pluck'd the monster's sting,
And set the pris'ner free;
To God will I give thanks and sing,
Who gives the victory.

Mrs. Dornford, for the greater part of her life, walked in the light of God's countenance; but she

had her dark hours, and was sometimes "in heaviness through manifold temptations." The verses following were written when she was in distress of mind.

IN TEMPTATION.

I 'm rack'd with sore temptations strong:
My heart can hold no more;
Distracting thoughts break from my tongue,
My eyes with tears run o'er.

Pray'r is restrain'd; I cannot pray,
I only make my moan.
Ah me! in woeful sighs I say,
My God! in ev'ry groan.

Still in this vale of woe I'm tost,
No human comfort nigh:
To look within myself, I'm lost,
To Jesus then I'll fly.

What is there here to make me blest?
'Tis all an empty show.
This world a bubble is at best;
There's no true bliss below.

O come, my Saviour, from above,
Refresh my weary soul;
Embrace me with thine arms of love,
Then let the billows roll.

My soul Jehovah shall adore,
No rival shall be there:
Temptations now shall reign no more,
Nor fears, nor anxious care.

December 31, 1776.

"This being the last day of the year, I desire to praise God for all his mercies to me, from the day of my birth unto this moment." About this time she wrote the following hymn:

O Jesus, my Saviour and Friend,
On whom I cast every care,
On whom I for mercy depend,
Inspire and accept of my prayer.

Still keep me, and guide me aright,
Nor ever a moment depart;
Thy love shall be all my delight,
I'll hold thee still close to my heart.

My trust is in what thou hast done,
Thy suff'rings, and death on the tree;
No merit I plead of my own,
Nor righteousness, Lord, but in thee.

The year 1777 she began with these words:

"January 1, 1777.

"Glory be to God, who has permitted me to see the beginning of another year! Grant, O blessed Redeemer! that I may improve it more to thy honour and glory, than the years that are past.

"May 18. This day, being Whitsunday, I was at the table of our Lord, and received those comfortable words, that 'He died for me,' with much faith and power. God grant that I may always have a thankful remembrance of that precious blood of Christ, which was shed for me and all those who believe in his name.

"March 18, 1778. Now, O my God! let me begin again. How have I neglected and abused thy goodness, in sparing me to this moment! Help me, O my God! to set forth and to declare thy loving-kindness to me, who deserve not the least of thy mercies, and yet, thou art ever loading me with thy bounties. Thou didst shake the rod over me; but thy bowels did yearn, and thou hast spared me and mine to this hour. O let me dedicate the remainder of my days to thy service."

Mrs. Dornford's health from this time continued to decline. The dropsy, attended with other complaints, made so rapid progress, that she hardly experienced a day's health; but her soul grew "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." As she drew nearer her end, she had still larger and clearer manifestations of the love of God to her soul. Her will seemed to be wholly

swallowed up in the will of God. Though the very nature of her disorder tended to make her uncomfortable to herself and her friends, and made her sometimes long to be well, that she might be more useful, and a little uneasy that she could not do many things in her family which she wanted to do; yet, this also, for some time before her death, seemed quite done away, and she was enabled to make an entire surrender of body and soul to the will and pleasure of God.

When any one called to see her, she generally spake to them of the love of Christ to sinners, and exhorted them to seek an interest in him. She was for some time before her death brought to that sweet disposition of mind; "willing to depart and to be with Christ," or to stay as long as God pleased. Finding that the physicians could do her no good, and that it was considered by them as a lost case, she dismissed them with thanks, and said she would give herself into the hands of her great Physician, and let him do with her whatever he pleased.

As her life drew near to its period, she was almost always in a praying or praising frame, and used to say, "O never doubt of the goodness of God any more!" She had learned to live upon God by faith from moment to moment. She took literally "no thought for the morrow," and arrived at that blessed state of mind, to be disentangled from all creatures and things. She justified God always, saying, "He does all things well." As for death or dying, she seemed to leave it all to God, never expressing the least fear about it. That she expected death very soon, was plain from many expressions she made use of. Two or three days before her death, she said to a friend, "I expect the water will very soon reach my heart, and then I am gone." She said, she "now could give up all into the hands of God, and was wholly disentangled from all creatures." She continued cheerful and happy all the day, for the "joy of the Lord was her strength."

Death came on her that night; she was very restless, but never lost her senses. Among other things she said, "As the outward man decays, the inward man is renewed." About five in the morning she went seemingly into a sweet sleep. On her continuing to sleep longer than usual, it was concluded that she was dying, but she was "sleeping in Jesus:" nor had she one of those dreadful symptoms which usually attend the "king of terrors;" so sweetly and so easily did she resign her soul into the hands of her dear Redeemer.

Thus she lived and died a Christian indeed, an "Israelite without guile;" one who, through divine grace, was "redeemed from all iniquity;" one, who was restored to the favour and to the image of God, a living temple of the ever-blessed God.

MRS. HANNAH WOODD.

Mrs. Hannah Woodd was born at Richmond, in Surrey, on the 19th of April, 1736. In July, 1759, she was married to Mr. Basil Woodd, who was also born at Richmond in 1730, and with whom she had been acquainted from her infancy. Such a union, cemented by long endearment and similarity of disposition, promised a scene of much temporal felicity; but a mysterious dispensation of Divine Providence determined it otherwise. The January following, Mr. Woodd, being then from home on a visit, was seized with a violent fever, and died on the 12th of that month. So great a shock, to a mind of her sensibility, could leave no faint impression; but it pleased God to support her in this keen trial, and on the 5th of August following, she was delivered of a son. Providence wonderfully interposed in her favour; and both root and branch, though then apparently withering, were preserved together, just as many years longer as she had then lived.

The afflictive circumstance of her husband's death, nevertheless, proved an eventual blessing, though conveyed in the disguise of woe. By one stroke her mind was severed from worldly prospects, and being rent from the love of the creature, she now began more anxiously to seek the knowledge and love of the Creator. She had from early life been of a devout turn of mind, a strict observer of moral duties, and the ritual of religion; but now, in the day of adversity, she was brought to deeper views of the depravity of her heart, and the need she stood in of a Saviour. She perceived the insufficiency of her own righteousness, and the necessity of being born again.

Pious friends, who had sympathized in her late

Mrs. Hannah Woodd.

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affliction, now observing the spiritual concern of her mind, availed themselves of this opportunity to bring her under the ministry of the Gospel. Amongst these were principally the late Mrs. Conyers and Mrs. Wilberforce, with whom her acquaintance had commenced at school, and by whom she was about this time introduced to the acquaintance of Dr. Conyers and the Rev. Mr. Venn. In the spirit of true Christian friendship, they lamented that she had hitherto had no better instruction than mere moral essays, and brought her acquainted with sound evangelical principles. These proved indeed the spiritual food which her soul hungered after: she received them in faith and love, adorned them in her life, and found them her triumph in her dying hour.

From this happy period, to a disposition naturally benign and amiable, were added the graces of the Holy Spirit; and the Christian motive of love to the Lord Jesus, gave life and spirituality to her moral duties. Religious exercises, which hitherto she had not regarded higher than as a devout form of godliness, now became her soul's delight. She ordinarily retired three times in the day for private prayer; at morning, noon, and at evening. Love to God her Saviour led her with cheerful feet to the courts of the Lord's house; — a privilege she so highly valued, that she rarely permitted inclement weather, or the late decay of her health, to interfere with it.

Though filial affection may be suspected of exaggerating a mother's excellence, yet, it is but justice to say, that, in every department, she was a lovely ornament of the truth as it is in Jesus; particularly as a daughter, a mother, and a mistress. As to the former relation, she constantly attended her father till his death, at the advanced age of 87*; who,

* September 1st, 1778.

though he was very much prejudiced against her religious principles, yet, lived to have his mind greatly won by her uniform conduct; and on his death-bed, he regretted that he had ever opposed her; and acknowledged in the most affecting manner his long experience of her filial duty.

As a mother, the Rev. Dr. Conyers frequently said, that he never saw such an instance of maternal affection. Her son says: "This is a subject on which, I hope, I shall never think without heart-felt gratitude to her and to God, who so favoured me. The whole of her deportment was calculated to win my early attention to religion. I saw in her what it could do; how happy! how cheerful! how humble! how holy! how lovely in life, and afterwards in death! how full of mercy and good fruits it could render the happy possessor! As I was the only son of my mother, and she a widow, she might perhaps lean to the side of over-indulgence. Yet, if my heart do not deceive me, in trusting that I love the ways of God, I am indebted, through Divine grace, for that inestimable benefit, to the impression of her great and tender kindness, her uniform example, and particularly her pious and affectionate letters, when I was about thirteen years old. Such, indeed, has been the impression of her parental affection, that though my friends, I believe, have never charged me with filial negligence, yet, since her decease, I have regretted very frequently that, in many little instances, I conceive I might have shown her still more respect and affection."

As a mistress, she exhibited not less excellence. If she erred, her error was the excess of kindness and humility. In the few changes which happened in her service, her first attention was to the spiritual welfare of a new servant. And by the Divine blessing on her pious conversation, the religious books which she put in their hands, and the kindness of her deportment towards her inferiors, three of her

servants were conciliated to become followers of her, as she was also of Christ Jesus.

If there was in any of her acquaintance the least appearance of incipient piety, it is well remembered with what tender anxiety she would pray, would weep, would warn, would encourage, and strive all in her power to fan the spark, and prevent its expiring. In a word, as an eminent minister said of her, when informed of her decease, and what a glorious testimony she had given on her death-bed: "It was indulgent in God to grant it, but Mrs. Woodd needed no such testimony: her life had been one continued testimony to the truth, and no particular testimony was requisite at her death. — There is not a person in the parish, who has heard the report that Mrs. Woodd *is dead*, but has instantly observed, Well, *that woman* is gone to heaven."

Yet, with this amiable lustre of character, while no one doubted of her eternal safety, she was full of doubts and fears herself. Self-suspicion and a dread of judging too favourably of her own state, pervaded all her experience. Sermons which urged and assisted self-examination, as well as those which exhibited the glory and free grace of the Saviour, were to her ears peculiarly acceptable. "Try me, O God! and search the ground of my heart," was her earnest supplication. She had a hope, which she would not give up; but still, she rejoiced with trembling. Hence, until it pleased God to afflict her with bodily infirmities, her attainments in this respect rarely exceeded an humble confidence.

In the year 1779, was laid the foundation of the disorder which at length occasioned her death. A severe fit of illness confined her to her room six or seven months. From that time, she was much afflicted with a species of rheumatic gout, which occasioned great pain, weakness and swelling in the joints. She made trial of sea-bathing, and repaired to Harrowgate, Buxton, Bath, &c. Various means

were used, but the remedy remained unknown. The last year of her life, she was unable to rise from her seat without assistance, and was almost in a state of helplessness. The disorder at last attacked her stomach. An entire loss of appetite took place, and a perpetual sickness, which baffled all medicine.

God now visited her soul with more peculiar manifestations of the light of his Divine countenance. She believed her end to be approaching, and seemed to be gradually filled with unspeakable joy, as the day drew nigh, which for ever terminated all her sorrow.

Since her decease, upon looking over a kind of diary which her humility forbade any one to open in her lifetime, we have met with the following meditation on the last birth-day she spent on earth, which will inform the reader of the state of her mind, better than any vague description. It is transcribed, without one alteration, in her own easy, familiar style.

"April 19, 1784.

"This is the day of my birth. Oh, my gracious Lord, make me sensible of thy mercies! I would be all praise and thanksgiving. I would praise thee for my birth, for there thy mercies began, and they have followed me all my days.—Dearest Lord! I cannot express my thanks; but thou seest my heart, and, I trust, seest me longing to be thankful! Oh that I could render praise and gratitude to thee, who, I humbly trust, hast new-created my soul. This, this alone, makes the day of *natural* birth to be looked back to with comfort. Oh for a grateful heart! Help me, gracious Lord, to praise thee for all that is past! My heart is full.—I want words. Oh help me to look forward! I have lived here a long time; help me to look beyond the grave; to look to thy right hand. Increase my faith. Help me to believe that thou hast indeed called me by thy grace, begun the good work, and that thou

wilt carry it on, and keep me; that where thou my blessed Jesus art, there thy poor unworthy servant shall be! Oh, glory be to thy name, the work is thine own, and my trust is in thee! Oh, keep me and save me, blessed Lord! I give myself to thee! Oh bring me to those blessed mansions of peace, where I shall be able to praise thee; where I shall be delivered from the painful clog of this body, which weighs down my soul! Prepare me for thy coming! Oh make me watchful and ready to meet thee, when thou shalt please to send thy messenger, death, for me!—Make the pain I continually feel of use to me.—Sure, I cannot be long here!—O quicken my soul! Fix my affections on heavenly things. Give me clearer views. Oh give me a sense of pardoned sin! Wash me in thy precious blood. Clothe me with thy perfect righteousness. Conform me more to thy Divine image; and help me to meet death as a kind friend, come to fetch me home to thee! Amen, amen, thou dearest Lord!"——

Religion shines in every situation and circumstance of life; but, as an incontestable evidence of its own purity and power, it is most transcendent on the eve of dissolution. The Christian then, "like the sun, looks largest when he sets." Humanity naturally trembles at the idea of death. To close the eyes on the most beloved objects; to become a pale, lifeless corpse; and, concealed from mortal view, to be consigned over to the prey of worms and corruption, are circumstances which we shudder at the thought of inevitably experiencing. But to see a soul with all these views before it, not merely armed with fortitude, not merely made willing by resignation, but smiling with calm delight at their appearance, and rejoicing with unspeakable joy at their sensible approach; is not this a fact that speaks for itself? Is not this an argument incontrovertible, an undeniable proof of the support which true religion can impart to its sincere votary? Is it

not an animated comment upon the promise, "I will never leave thee; no, nor ever forsake thee?" The subject of this memoir was one whose feelings in a striking manner described the above portrait, without exaggerating or over-colouring the piece.

On Sunday, the 7th of November, Mrs. Woodd dictated the following letter to the Rev. Dr. Conyers:

MY VERY DEAR SIR,

I have loved you dearly in the Christian bonds: I now long to let my dear Dr. Conyers know, that I am dying, and not afraid. I trust I am going to my dear Father's house. I was never so happy in all the days of my life.—I would write to tell you what my soul feels in this blessed prospect, that I might bear my testimony to his grace; that I might refresh your soul, who have so often refreshed mine, and tell you what joy I feel in this prospect. I do not doubt of meeting you in heaven, and my dear child too.

Your true Christian friend,
HANNAH WOODD.

Greenwich Road, Nov. 7, 1784.

Evidences of the joyful state of her mind may be collected from what she said on her death-bed. On her son's return from St. Peter's, Cornhill, that evening, she took hold of his hand and seemed much animated. "God," said she, "my dear, has been very gracious this afternoon: he sent my son from me, but he sent himself to me. O, I am very happy! I am going to my mansion in the skies. I shall soon be there; and oh! I shall be glad to receive you to it. You shall come in, but you shall never go out; no, never!"

Pausing a little, she said: "If ever you have a family, tell the children, they had a grandmother who feared God, and found the comforts of it on

her death-bed. And tell your partner, I shall be glad to see her in heaven: when you come to glory, you must bring her with you. Let me tell you by my own experience, when you come to lie upon your death-bed, an interest in Jesus will be found a precious possession. O what a mercy of mercies, that we should be brought out of the bondage of Egypt, and united together in the kingdom of God's dear Son! I exhort you to preach the gospel: preach it faithfully and boldly. Fear not the face of man. Endeavour to put in a word of comfort to the humble believer, to poor weak souls. I heartily wish you success: may you be useful to the souls of many!"

Being fatigued, she rested some little time. As soon as supper was over, she renewed her triumphant language; and after she had dictated the preceding letter, she was elated into transports, in speaking of the boundless love of Christ and his salvation. "It is," she cried out, "a glorious salvation! a free, unmerited salvation! a full, complete salvation! a perfect, eternal salvation! It is a deliverance from every enemy. It is a supply of every want. It is all I can wish for in time. It is all I can now wish for in death. It is all I shall want in eternity."

She went on in this strain for a long while, with an amazing quick succession of ideas. Then, upon seeing her son, she changed the subject, and, in the same elevated style, went on for about ten minutes, blessing and praising God for the great comfort they had experienced in each other, the union which subsisted between them, and the blessed hope that, though they were now about to part for a season, they should one day meet again for ever. In this last instance, her feelings were worked up to more than she could well sustain; and she spoke with such rapidity, that it was impossible to take down, or recollect one half which she said. In the afternoon, she had taken a most affectionate leave of some of

her friends, to whom she expressed a full assurance of her eternal felicity, and wished them much happiness till she met them in a better place.

Sunday night, she had but little rest. Monday morning, she desired a person to read to her the verses on the death of Mrs. Conyers. After hearing them with great pleasure, she exclaimed, "I shall see that dear friend of mine again, and her dear partner: we shall unite in praise for ever."—Adverting to the adorable Redeemer, she repeated with great feeling those lines of Mr. Cennick's:

"I long to see those hands which made me blest,
Those feet which travell'd to procure my rest:
I long to see that dear, that sacred head,
Which bow'd, when on it all my sins were laid.
The angels wait; my Saviour calls;—Farewell!
I go, with him in endless peace to dwell."

After a short pause she proceeded:

"I long to behold him array'd
With glory and light from above;
The King in his beauty display'd,
His beauty of holiest love.

"I trust, thro' his grace, to be there,
Where Jesus has fix'd his abode,
Oh when shall we meet in the air,
And fly to the mount of my God?"

A short time after, she asked a friend, whether she had a good hope for her; and whether, in the opinion of her friends, her life had been consistent with her profession. Her friend replied in the affirmative, and added: "Why should you make yourself anxious about what others think of you? Have you not a good hope for yourself?"—"Yes, said she, "thank God, I have a hope built upon the rock of ages."

She desired that all who came to the house might see her. This request, however, a desire to preserve

her life a little longer, forbade complying with. Accidentally hearing the name of one who called, she entreated earnestly she might see him: upon his coming into the room, she took hold of his hand, and said, "Ah! my friend, I am dying; but I am going to glory; I shall soon see my dear heavenly Father. God bless you, and be with you, till I meet you there. I shall be glad to see you. Farewell." After his departure she said, "I hope it will please God not to permit me to dishonour his cause. I trust, my death will shew how God can support a poor weak believer. If it be his blessed will, I hope I shall die in triumph, and leave behind me a testimony of his grace. I long to tell others what joy I feel, what God has done for me, and what God will do for all that trust in him."

A friend of hers happening to call, who had lost a pious son in the prime of life, she addressed her with great affection: "Ah, Mrs. Mason, I shall soon be in glory; I shall soon see your dear child Samuel; I loved him dearly; we shall soon meet again; and in God's time you shall join us."

That same afternoon, she was seized with a strong convulsion fit, which greatly alarmed her friends. When she came to herself, she did not seem the least sensible of what had happened, and proceeded in the same animated manner as before. Soon after her recovery from the fit, a friend came in, and having felt her pulse, remarked, there was nothing to be immediately alarmed at. She replied with great eagerness, as if she felt injured at the expression, "I am not alarmed; no, I am not afraid: I am going to heaven." Perceiving her son near her, she said: "Now do you vouch for me; am I alarmed? No, I know I shall be happy."

After a little time, she recollected the circumstance of a person's saying, in great agony of mind upon his death-bed, to one who was present, with much horror, "Woman, how shall I go through

this great scene?" She repeated the sentence, paused on it for a few minutes, but then exclaimed with great triumph, "It is no great scene to me; no, it is a blessed scene; it is a glorious scene to me. I am going to my God. I shall see the King in his beauty; I shall be for ever near him; I shall for ever sing his praises."

Her heart was again much elated, and was almost overpowered with sensations of gratitude in reflecting upon God's goodness towards her. "God," she said, addressing her son, "has greatly indulged my desires; has answered my prayers in a wonderful manner. How has he dealt with me in sparing me so long, to see you, my son, settled in life! I remember, when I used to express my anxiety for your eternal welfare to a friend of mine, he always said, in allusion to the story of Monica, the mother of St. Augustine, 'Go home and make yourself easy; the child of those tears can never perish.' Now, my dear, when God has removed me, imitate St. Augustine's behaviour after the death of Monica; do not be dejected; think of the happiness I shall then be enjoying, and say, as he said, when some wondered at his cheerfulness, 'My mother is not a woman to be lamented.'"

She then desired to hear the fifty-fourth chapter of Isaiah. At the fifth verse, she cried out with rapture, "My Maker is my husband, the Lord of Hosts is his name!" And again, "God called me as a woman forsaken and grieved in spirit." After this, she lay seemingly much fatigued the rest of the evening: her mind seemed wholly conversant with heavenly things, but she was too much exhausted for more conversation. At a quarter before twelve, the fit again came on; and she was in strong convulsions, with some short intermissions, until half past four, during which space she had in all five fits. In the intervals, her mind seemed to retain its elevated state. She spoke with great pleasure of her

speedy departure; and dwelt with rapture upon her glorious inheritance. "O how happy shall I be," said she, "to see you all there!"

She desired a friend, who sat up with her, to sing the following hymn:

"From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Thro' every land, by every tongue.

"Eternal are thy mercies, Lord,
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more."

She attempted to join herself, but her voice faltered. When this was finished, and she had again expressed the great joy she felt in the prospect of death, "Come," said she, "sing me another, sing me this:"

"Hosannah to Jesus on high,
Another has enter'd his rest;
Another escap'd to the sky,
And lodg'd in Emanuel's breast."

Her friends were too much affected for such a strain as this; therefore, it was not attempted. The last fit she had on this morning, greatly impaired her strength, and left her in a kind of stupor. Her face grew very pale, her eyes lost their vivacity, and her change seemed approaching very fast. She lay in this state the whole of the day, and appeared not to recollect any about her, excepting now and then. By what little could be made out, she seemed very composed and happy, though her strength was greatly debilitated. She said at one time, "I shall see him as he is: I shall be for ever near him, and behold his face: my eyes shall behold him: I shall see him for myself, and not another." But this she spoke with great weakness and languor, and seemed

on the verge of experiencing the blessings she was speaking of. In the evening she had another fit, in which she lay about twenty minutes, and continued all the night partly in a doze, and partly insensible.

Wednesday, she continued in the same state, and had three very strong fits. Upon listening very attentively to her, she was heard whispering to herself, "Blessed be God! blessed be God!" She seemed perfectly calm and happy; but these intervals of sense were diminished by each fit. About nine in the evening, her son spoke to her, to see if she knew him: she seemed sensible for a few minutes, called him by name, and expressed how tenderly she loved him. During the night, she was almost incessantly convulsed, but no regular fit came on till about half past two: before breakfast-time, she had five fits. In the interval of the fifth, he addressed her, "My dearest mother, do you know me?" She replied, "My dear son Basil, I am afraid you will make yourself ill;" alluding to his having sat up with her. This was the last time she spoke. From this hour she drew her breath with great difficulty; and between this and eleven at night, she had no fewer than thirty fits; but in all these, it was evident she felt no pain; nor was she sensible, or in the least conscious, that she had been so attacked.

The hour was now approaching, in which her friends were to part with this valuable woman, whom they had been so long endeared to, whom they highly respected as a mother, sincerely loved as a friend, and admired as a real Christian. Still, the assured confidence of her eternal salvation would not permit them but to rejoice in the approaching felicity of one, to whom they had been so nearly allied. They reflected on the goodness of God, in that her valuable life was so long spared, and that they had for so many years the benefit of her instruction, example, and prayers. She expired on

the 12th of November, 1784. On the 19th instant, her dear remains were interred at Richmond. There rest the yet much valued relics, until a brighter morning clothes them with additional beauty; then, waking up from their temporary slumber, they shall be made like unto Christ's glorified body, according to the working whereby he is able to subdue all things to himself.

The above account is copied from a letter written by her son, the Rev. Basil Woodd, to the Rev. Dr. Conyers, Rector of St. Paul's, Deptford, dated Greenwich, Nov. 25, 1784.

MRS. MARGARET WALKER.

MRS. WALKER was descended from an ancient family in the shire of Peebles, North Britain. Her father, Mr. James Geddes, an advocate at the Scotch bar, was the only son of James Geddes, of Rachan and Kirkurd, Esq. and of Catherine, the daughter of Sir James Lockhart, of Carstairs. He married Elizabeth, eldest daughter of Patrick Grant, Esq. of Elchies, one of the lords of session and justiciary, and a judge distinguished for knowledge and integrity. The only fruit of this marriage, besides a short-lived infant, was Margaret, the subject of this memoir. She was only two years old when her mother died: her father married again, but, in a few years, was cut off by consumption; and before the death of his own father. Mr. Geddes was a man of amiable character and of learning, and left behind him a work on the composition of the Greek authors.

Miss Geddes was born on the 19th of August, 1737. After being at boarding-school in Edinburgh, she was brought up chiefly among her female relations by the mother's side. Lord Elchies kept an exemplary house; his eldest daughter had been a singularly pious woman, and died in great enjoyment of faith and hope. Miss G.'s first serious impressions were formed so early as in her tenth year, under the ministry of some divines of Edinburgh. Mr. Whitefield's first visit to that city, and his occasional labours there afterwards, were made singularly useful to her; as, it is remarkable, they also were to her future husband. She soon felt the opposition between the friendship of this world and that of God; but, having found the pearl of great price, she was enabled to sell all to obtain it. Na-

Mrs. Margaret Walker

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turally amiable, diffident of her opinion, and disposed to yield to the judgement of others, she was yet on this point a determined character very early; and, during her whole life, decision, fervour, and consistency, distinguished her profession of the Gospel.

Miss Geddes occasionally spent some time in the Highlands, where, though she often felt the want of public worship, she was happy in the company, and was reciprocally the great comfort of a most excellent and pious aunt, to whom she was much attached, the deceased Mrs. Grant, of Rothiemurchus. Indeed, as she possessed a remarkably cheerful and social temper, which, notwithstanding all the trials of her past and future life, never forsook her, she was singularly qualified to enliven others.

From the time that the late Rev. Robert Walker became one of the ministers of the High Church of Edinburgh, she sat under his valuable and faithful ministry. With this most respectable and excellent clergyman, to whom she was related*, she formed a strong friendship, which lasted as long as he lived; and which she considered as one of the chief blessings and privileges of her life. The writer of these pages believes, that it was in the course of this intimacy that she became first known to the gentleman of the same name, though no relation, to whom she afterwards gave her hand; Mr. John Walker, merchant in Edinburgh. Mr. Walker was far her superior in years, but the worth of his character was to her the strongest possible recommendation. They were married on the 29th of October, 1766, and lived together upwards of nineteen years. He died March 13, 1786, aged 74. His character will long be remembered, both in the civil and in the

* By his marriage to Sir Robert Dickson's sister, who was her grand-aunt; Lord Elchies' wife having been another sister.

religious community of Edinburgh, to whose benefit his labours were devoted. In the former department, whether in or out of the magistracy, they were abundant and distinguished by independence: in the latter, every thing he did displayed a singular combination of fervent zeal and sound judgement.

Mrs. Walker's married life became soon a life of trial. She thought she had learned that it was to be through much tribulation she was to enter into the kingdom; she now found that, to make it so, it was to be continued tribulation. Long protracted sickness, with its weary and dark approaches, "darker every hour," began to undermine her family; and at last, death came to ravage it. Her eldest son, a fine boy, was taken with a very painful, tedious illness, which terminated in his death. Some of her other children were weakly; her own health suffered; and her husband began to decline. His disease became rapid. After his death, she was for some years threatened with the loss of a daughter; and when the latter recovered, another daughter was laid on a lingering sick-bed, from which she never rose; so lingering, that this afflicted parent long continued to hope for a recovery, but she was at last called to close her youngest child's eyes. But, in all these deaths, she had the happiness of witnessing the departure of the redeemed of the Lord. Severe and continued were her exercises of mind, but, upon the whole, happy was the issue. This will appear from part of the following extracts from her private papers;—papers which, it is needless to say, were never intended to be published, but which seem too valuable to be entirely lost.

"August 19, 1763. My birth-day. The Lord, in his kindness and long-suffering, has brought me thus far on in life. I have seen a good many years go round on this transitory, changing stage. Many things have passed over my head, that I thank God are never, never to return. Many trials have I expe-

rienced; thanks to God I did experience them, and that none of them overwhelmed me, nor made me turn back from God's way; but, on the contrary, have endeared it to me, and made me run faster in it. And when my heart has been ready to sink, he has led me to the Rock that is higher than I, so that I may set up my Ebenezer, and say, 'Hitherto the Lord has helped me.' Would to God, these past years had been spent more to his glory, and less to selfishness! I know not what may be between me and the grave; but shall I not believe that thou, Lord, wilt be with me? O leave me not in this valley of tears to struggle by myself! I cannot go one step without thee; I cannot forego thy direction! Oh no, my Lord, thy absence is dreadful! How distressing is it when thy presence is not felt sensibly, when yet the poor soul would fain hope thou art not so far away as it apprehends! But really to know thee absent, is death! I cannot bear it, Lord. O come then now, and lead me and guide me through this frail life, and through the vale of the shadow of death! Whether it be dark or light, if thou art with me, thy rod and thy staff comforting me, I shall be safely landed where thou art, from whence I shall go no more out, nor fear a veil betwixt thy blessed face and mine. And now, at this present time, let mine head be lifted up above my enemies that encompass me, that I may bring sacrifices of joy and thanksgiving unto thy house.

"1765. I look upon it as my duty in some measure, to be in company. I do not like to hear it said, that religion is monkish; but I ought always to carry it with me, and glory in it as my highest honour to be taken for a Christian; yea, though I should be reckoned a fool for Christ's sake. The temptation to a contrary conduct, I take to be one great snare of company.

"1766. The Lord has called me to change my situation in life, by marrying an eminent servant of

God. May the Lord bless him to me! May we live together as heirs of the grace of life, and may I be no hindrance to one, that used to run fast in the way of God's commandments!"

How conscientiously she endeavoured to follow out her prayers in her conduct, appears from the following rules she laid down for the regulation of her devotional exercises and of her time. "Oh Lord God, I desire thy presence and aid, that I may regulate my heart and life according to thy word! I have a desire to be formed in a gospel mould. I find I am subject to indolence, to wandering in spiritual duties, to frivolousness and insensibility. To fix my first thoughts in the morning upon the presence of God, would be an antidote against these. Sabbath morning to be employed in meditating upon the power and patience of God in creating and preserving all, but chiefly in redeeming us who are called to partake his salvation by Jesus Christ. Redemption, then, and all its consequences, be my companion every Sabbath morning; rejoicing in it in general, applying it to myself in particular, and hearing of it all day.—Monday morning. The Church of Christ to be thought of chiefly, with prayer, confession, petition, and thanksgiving for myself as a member of the church, and then for the whole body of believers; for their increase, and for the accomplishment of the promises.—Tuesday. Particular friends and their cases to be laid before the Lord, whatever presses my mind or theirs, whether a spiritual or a temporal matter.—Wednesday. My husband, children, and servants, all their concerns.—Thursday. Set apart as much time as possible for personal examination, humiliation, confession, prayer, and fasting.—Friday. Entreat the Holy Spirit of God to lead and guide me, and all his people, into all truth; to bless his ministers and their labours.—Saturday. Return thanks for the mercies of the week.

"Continue to rise early; retire immediately; read the Scriptures with meditation, prayer, praise.

"Attend to family duties; be moderate in ordering and using all things, that I may have to give to him that needeth. Make profitable visits; no idle ones, if possible. How ought a Christian to spend time? Surely as he wishes to spend eternity, to the glory of God. When in company, take every occasion to bring in some serious, useful, seasonable word: be not afraid of men; nor be frothy and trivial, lest I turn into ridicule what I mean to recommend, even true religion. Let it not tend to disputation, which often I have found barren of good, and hurtful to the interests of godliness; and let it not be to set up myself, or recommend my opinions; but meekly, without being discouraged by opposition, to 'hold forth the word of life,' to the gaining of others, and the glorifying the Lord's word and way. O how bitter the reflection of a contrary conduct! Conclude the day with prayer, and self-recollection—make conscience of thoughts, words, and actions, as before my God—walk in charity, love, zeal, and activity, for God and men. Amen.

"December 4, 1773. I have often purposed to use every mean in my power for growth in grace, for more near, intimate, and sensible communion with God, and more usefulness to men. For this end, I wish to redeem time, to wait on the Lord more in private prayer and meditation; realizing his presence, trying every thing before him, that he may approve or reprove, laying hold on Christ in the promises afresh, believing my own interest in them.—Another mean is, studying his word, following the light of it directly every day, and all the day; getting the flesh more mortified, by not being so sluggish and indulgent to it. I wish to be more diligent in business, active in family matters, more dutiful and affectionate toward my dear husband

and children, more attentive and kind to servants, more loving and useful to all the saints, and more anxious for the souls of others; trying to gain, instruct, and awaken them; above all, praying continually about these things. Help me, my God!

"September 26, 1774. It pleased God to bring to our house a dear faithful servant of his own, an English minister*, who was to preach frequently here. I was happy, thinking this would quicken and revive me; but it pleased my Lord to lay me on a sick bed. I adore and bless his hand; he sent both outward trial and inward correction: then I said, O take me not away in anger! and he comforted me from his word, Ezek. xxxvi. 'From all thine idols will I cleanse thee, a new heart will I give thee,' &c. I said, 'Behold the handmaid of the Lord, be it unto me as thou hast said!' I remarked, at this time, the kindness of God to bring his servant to my house. I would not have chosen sickness while he was with me, but the Lord saw it the right way for me, and even for my experiencing the usefulness of my guest, who led me to many refreshing views of these promises: 'I have chosen thee in the furnace of affliction.' 'He shall sit as a refiner of silver,' &c.

"1775. It has pleased God to send of late a severe trial, the sickness of our dear eldest son. This has much engaged my thoughts, accompanied with many plans for his health. All means have failed, and we have been called to look upon him as a dying child. Mr. W. was first led to take this view of him; and I, when I found it so, was surprised, overwhelmed, and ready to sink. A dread of God, a horror at his dispensations, seized me. This led me first earnestly to seek the child's life, if the Lord would spare, I would not so abuse mercy; particularly to plead his being dedicated to the

* Mr. Edwards, of Leeds.

service of God, which had long been my highest wish for him in this world. I felt great want of submission, and a fear lest he would die. I was, through mercy, at length led to view with delight the government of Christ, as Lord over all; and to consider his will as not only sovereign, but good:—here then I found rest. Seeing him at one time very bad, I resolved to go and put him into the Lord's hands, and give up seeking temporal life, having better things to ask."

On the 29th of October, 1775, the anniversary of her marriage, Mrs. W. was called to part with this child, who was the first fruit of it, and was an uncommonly pious and promising boy. After his death, she writes as follows: "The impression this dear child's death made on my mind, is not easily expressed. I had judged that the Lord might have some use for him in the world. With this view, I had often imitated Hannah, wishing to devote him to the service of God in the ministry. I called it a taking him off my hand; but ah! how far was I from thinking of his dying. Yet, after all, I was astonished how well both his father and I stood the near approach of his death, and how patiently the reality of it was submitted to; though our hearts were bound up in him exceedingly, and he answered our most sanguine hopes. We watched him during his last hours in peaceful serenity; and when the soul fled, we sung over the dear clay his favourite 23d Psalm.

"I could not have believed we could have parted with our darling, our beloved child so easily; but we knew who called him from us, and whither he was gone. Oh how surprised and transported must his soul have been! While we were singing, and lisping like children, he was a man in Christ, enjoyed the unfolding of the mysteries which had engaged and perplexed, but had been wonderfully made out to his young mind here, and saw and knew

the glory and perfection of Father, Son, and Holy Ghost! Blessed, ever blessed be God for this child, for his talents, engaging disposition, warm affection, and spiritual attainments; for his being enabled to speak about religion as he did, and for his easy death! God has thus answered all our expectations and prayers, to my satisfaction, silencing my unbelief. Praise be to his name!—When I adopted the words of Hannah, I indeed did not mean bringing him thus to the Lord; but I can now rejoice at having been taken at my word: he appears before Him now, and there abides for ever.

"February 2, 1780. I often and long sought the sanctified use of that child's death visibly on myself, and, I hope, in some measure my prayers were answered. First, I learned not to draw hasty conclusions respecting what the Lord might intend in temporal affairs, though he gives liberty to ask about them. Nearness to Him is the answer of prayer in all cases; and views of his condescension and power, experienced and realized by faith, form genuine, solid, and comfortable communion with God. He will not move in the channels we prescribe, in what we guess at, and sometimes call impressions from the word: His ways are wrapt up in mystery, wisdom, and love, and cannot be traced by any lines we can draw. Secondly, I learned to sit lighter to outward comforts, to the lives of any, especially of my other children, whom I saw to be only loans; stars that twinkle and then disappear; that I was fast hastening to eternity, and should not spend my little inch of time mourning and looking back, but rather be up and doing, praising the Lord who condescends to take, as well as give.

"1783. 'I have waited for thy salvation, O God!' said Jacob, on reviewing past mercies, and looking forward to future ones, for himself and his family. What does life represent, but our folly, sin, and short-coming, and God's power, love, and

care! When I look back, I find I have endeavoured after some duties, neglected others; but have found the constant love and favour of my God. Therefore, I say with confidence, 'I have waited for his salvation,' and do wait. Through many a maze the Lord has led and guided me; and not one good thing on his part has failed me of all the promises. Though I dread there has been much neglect in observing his doings, much feebleness in laying hold of his power, yet, the Lord has manifested his kindness in bearing with such a trifler, in carrying away iniquity, and casting it into the depths of the sea of his love; in meeting me, and giving his presence in ordinances, frequently making himself known to me in the breaking of bread. 'Lo! this is our God, we have waited for him; He will save us.'

"1784. It has been a long dark night with me, through temptation and desertion; such exercises as are recorded in Psalm xlii.: 'All thy waves and billows are gone over me,' &c. I would now say, it is day: these clouds have broken, and I have seen the Lord in his promises. I have said, He hath commanded his loving-kindness, commanded it in temporal deliverances, and in spiritual blessings. He hath holden my soul in life, amidst many threatened deaths to it; sometimes the enemy chasing me sore, as a bird that hops from bush to bush, while perplexity and weakness keep it in a flutter. Through the blessing of God on his word and ordinances, I was, and am delivered.

"1786. Dear Mr. W. and I began this year, as usual, in recounting mercies, in confessing sins, and in self-dedication. He was uncommonly spiritual. In February, he caught a cold: I saw him failing, which was often afflicting to me. On the 22d, he attended the communion in a neighbouring church with much composed seriousness of mind. On the next day, Monday, though worse, he went again to church: I asked why? He said, it was a day he

always kept*; that he had been happy at the Lord's table, and had enjoyed more liberty in spiritual exercises than for some years past. His complaints increasing every day, he gave at last some hints about dissolution. Yet, we were both distressed with a delicacy in not speaking plainly to each other;—but we had freedom and access to God, who only could help, and were much comforted by the visits of many clergymen.

"On Saturday the 11th of March, he did some business. After finishing it, he said with energy, 'The world recedes, it disappears; heaven opens on my eyes.' He spent a restless, but a praying night, which ushered in Sabbath, the last day of his natural life: he made me read the Scriptures, his constant study, and pray for an increase of faith, and for the cleansing of the blood of sprinkling. In the evening, the Rev. Dr. Erskine, his attached and prized friend, and from the time of his sickness his constant visitant, spoke to him of death as a privilege, and in prayer used these words: 'O death, where is thy sting?' On which, his countenance became animated, and, with his eyes and hands lifted up to heaven, he exclaimed, 'Glory to God for ever. Amen.' When Dr. E. finished, he held out his hand to him, saying, 'God bless you, sir.' They took leave of each other. During the night he looked to me, and said feebly, 'You see my situation,—but I cannot speak;' then with affectionate energy, thrice he repeated, 'Farewell.' My heart returned it, but I could not answer with my lips. Soon after, he fell low. I then, with fear and strong desire, cried earnestly to my God, to send an easy release and transition from this world; saying often, 'Into thy hands I commit this spirit:'—perhaps he joined me. About six o'clock

* In remembrance of having suffered shipwreck at a very early period of life, coming with a cargo of his own from Spain, in the year 1731.

in the morning, in the presence of all his family, he calmly drew his long last breath. Thus died this eminent servant of God. He was a useful, active citizen, a zealous member of the Church of Scotland. Few have given a greater proof of diligence and fervour in seeking by every means the good of Zion. He devoted his substance and influence to the Giver of all good. He often took a share in civil matters, that he might be able to bring good evangelical pastors to the churches of this city: not one seemed brought without his influence for a long tract of twenty years and upwards. His memory is dear to his friends, and will remain so in a church which now misses his active spirit. — Lord, raise up others!

"August 1786. Since my husband's death, I could write little. At this event I fell down, and was under sore distress, for a load of guilt and weakness seized me. I had sore assaults from the enemy. After a tossing night, I rose early, went to my dear husband's room where he lay, shut myself up an hour; took my Bible, turned to Psalm xxxii. I read, I laid hold, I prayed it over. I got full deliverance in verse 6: 'Surely in the floods of great waters, they shall not come nigh unto thee;' and gave glory. Thus the Lord suffered me to call upon him with strong crying and tears, and answered me as he did the Son of his love, and I was delivered from the paw of the great lion, and was heard in what I dreaded. This I insert to the praise and glory of the Captain of salvation. The following Sabbath, being our Communion Sabbath, I wished to go, but feared I should not be able. In the morning, however, I felt strengthened by these considerations; that the Lord was risen, my dear was gone to him; I had buried the body in faith and assurance of a blessed resurrection; I therefore would go to the Lord's house, and relieve myself by telling him, as the disciples did in the case of John.

I went to the Lord's table in his strength, and found the sweets of his promises, 'I will be with thee, and with thy children, — thy Maker is thy husband, the God of the whole earth shall he be called.'" ——

——" I have truly endured a great conflict — through trials from man. I pray daily for the understanding of their language, for the sanctification of them, for a true spirit to overcome them, and for opportunity to testify such a mind — endeavouring to follow the example of my Lord, rendering nothing but blessing, knowing that hereunto I am called, to inherit blessing." ——

——" How little we know our hearts! How long and slow in trusting the Lord with all our concerns in this state, through which we pass as a shadow! Every new trial brings new difficulties, new fears, new errors, new guilt. I have been looking too anxiously for deliverance, but begin to learn, that 'support under trials is continual deliverance.'"

"June 1792. For some time heavy clouds hung over this island. God has in a measure dissipated them. We were threatened with civil broils; he has averted these, and turned the wheel of his Providence over those who fomented them. This looked to me a condescending care over this land. Oh, that men would praise the Lord! The threatening aspect of foreign commotions, the revolution in France, the dreadful judgements of God there, and the Scripture prophecies concerning the last days, have much engrossed my thoughts. Whatever be the issue, I desire to join the church universal in praising God for the accomplishment of his word. I have had a confidence in his name, that this Island would be preserved from the general devastation; only be punished for her own crimes, particularly Sabbath-breaking, and contempt of the Gospel; that he would humble and chastise her, as he has done, and is still doing. May we bear the rod, and him who appoints it, lest the sword come to con-

demn it as a dry tree, that produceth no fruits of genuine repentance."

"1794. The storm of war still rolls along. The history of no times seems to record such strange events. Multitudes, multitudes, are hurried into eternity. At home, too, there are alarming appearances. A general spirit of disaffection prevails to our good and salutary government; the lower classes, dissatisfied, would usurp the dignity of being highest. But I must not too deeply engage in these matters, lest I forget my own duties of watchfulness and of submission to the hand which corrects me, in the continued illness of my youngest daughter, who is still kept in the furnace, yet, like burnished gold, is only melted and refined, not destroyed. I desire to be taught to wait upon God, and keep his way, to watch in all things, not prescribing nor choosing, but following on to know the Lord, and he will direct my paths;—he will lead me both into temporal and spiritual light and strength; yea, he shall guide continually. so will I abound in praises, Psalm lxxi. 14."

Not to swell these papers, her reflections upon this trial, similar in its painful nature to her former trials, are abridged.

"1797. A public fast: the church is called every where to prayer, to lift up her voice with strength, to wrestle with her God that he may establish and make her a praise in the earth. Come then, O my soul! be stirred up, and endeavour to stir up others: be earnest, be watchful, be diligent, be faithful. Seek out the promises, observe the purposes of God. Take great care not to err in judgement, not to run before the opinions of Providence; and see that thou be not behind, lest thou shouldest not observe when good cometh. Be not soon taken with first appearances as they are affected by fellow-creatures. See also, that thou be not offended at any means the Lord uses. Amidst much

cause of fear, a dawn of hope arises. Missionary societies have been formed in London and Edinburgh: these have been an example to others in the kingdom. This looks well for Britain."

"1800. On the 25th of February, my dear daughter departed this life, in the assured hope of eternal life. I felt thus:—the dear prisoner was released from sorrows; I realized her enlargement with consolation, and longed to follow her who should have been behind me. I felt as bereft of my place. Oh to be made more meet for the inheritance of the saints in light! I want to be stirred up to live more to the Lord in heart, in speech, and in conduct. I need increasing faith and love to the Lord, his people, and his cause on earth, and more active zeal. Lord, bestow what thou requirest!

"May 9. To-day I again sat down under my Lord's shadow: how sweet unto my taste were his words of truth; yea, sweeter than I can utter! I was enabled to believe for life and for death, that this God was mine;—that, as sure as I did eat this bread, and drink this cup, so sure was Christ, with all the blessings of the covenant, mine, in life, and in death; and so surely shall I see the Lord in glory."

"1802. After a severe illness, I was able, the 11th of September, to attend the communion. In this ordinance I felt indeed the text exemplified to me and many: 'O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men!" Psalm xxxi. 19. I blessed God also in his house for the success of the Gospel at home and abroad. Many are sending out, and the knowledge of Christ is disseminating in many dark corners of the globe. The Lord increase these! Amen."

These were the last words Mrs. Walker wrote in her Diary. Upon Wednesday, October 13, 1802,

she was seized with the return of a disorder which, a few months before, had nearly put a period to her life.

It had often been her prayer, that she might not, in her dying moments, dishonour the faith she professed; and the Lord was pleased abundantly to fulfil her request. Alarming symptoms increasing on the Thursday, she said to one of the family, "My dear, this looks serious; but I am quite satisfied as to the event. I have nothing to do: my work is finished. I have no fears, I know in whom I have believed, and that he is able to keep that which I have committed to him against that day." During the night, while suffering severely from violent vomitings, she often repeated, "My soul, wait thou with patience upon God; my expectation cometh from him. Trust in him at all times, ye people; pour ye out your hearts before him. It is only in broken petitions I can do so at present."

During Friday and Saturday she took a more decided view of approaching dissolution, and calmly spoke to one of her family of some things to be done after that event, adding, "These words have been much upon my mind, 'I die, but God shall be with you.'" She expressed a wish that a clergyman (to whom she had lately complained of depression) might be informed that she had got the victory; that she died in the faith; died rejoicing in that faith she had professed: "Yea, tell all the ministers and lovers of Jesus, for their encouragement, that he hath not forsaken me; that I find the faith of the Gospel is fully able to support me in this hour of trial. I am conqueror, and more than conqueror." In the night, while one was praying by her bed-side for some relief from intense agony, she called out, "Say, Not my will, but thine be done." The twenty-third Psalm being then read to her, beginning at the fourth verse, she particularly laid hold of that verse; "Yea, though I walk through the valley of

the shadow of death, I fear no evil, for thou art with me; thy rod and thy staff comfort me." Very frequently afterwards she repeated, "I fear no evil."

No pen can do justice to the contrast that was exhibited through the whole of Lord's-day, between excruciating agonies, and the triumph of faith. She often said, "I have fellowship with martyrs;" and looking with tenderness on her family around her, exclaimed, "O may none of you, in dying, suffer what I now do! Oh, dissolution! dissolution! how difficult to endure! It is not easy to separate soul and body; but it is all I have to suffer. It is not the worm that dieth not, nor the fire that cannot be quenched. These light afflictions, which are but for a moment, shall work out for me an eternal weight of glory—for me! for me! unworthy though I am, an eternal weight of glory for me!" One saying, "This is Sabbath, the day you have always loved:" "Yes," she said, "I have found Sabbaths and ordinances here sweet; but an eternal Sabbath, that is the thing! Ever with the Lord! ever, ever with the Lord!" These words were much in her mouth. She exhorted all who came near her, some to seek the knowledge of salvation, as the one thing needful; others to continue stedfast unto the end. "Oh," said she, "the importance of circumspection and consistency! of keeping the garments clean; that, when death comes, there may be nothing to do but to die!" To a young friend she said: "I will leave this Scripture with you, my dear, 'Being justified by faith, we have peace with God, through our Lord Jesus Christ.' It is that peace which supports me in this severe suffering. Suffering here is no sign of God's displeasure; and soon shall sorrow be turned into joy; and pains, and groans, and griefs, and fears, and death itself shall die." Afterwards she said; "I die with a conscience void of offence toward God and toward men. The wicked is driven away in his wickedness, but the righteous hath hope

in his death;" and again emphatically, "hath hope in his death.—Mark the perfect, and behold the upright! for their latter end is peace.—Not," added she, "that I am perfect: but Jesus is, and I am complete in him." Observing some of her family looking earnestly at her, she asked, "Is there any thing frightful about me? Bring me my dressing-glass." Upon her request being evaded, she said, "Yes, do bring it me; I wish to see if there is any thing unpleasant about me, and if I have yet much to suffer." Upon looking at herself, she said, "Well, I am happy, for your sakes, to see I am not ghastly; but I have much to endure. The traces of death are not yet strong enough; but I have nothing to fear. Though I walk through the valley of the shadow of death, I fear no evil—it is no substance, only a shadow; thy rod and thy staff comfort me. Death, do thine office; thy sting is taken out. Sin is the sting of death. I shall see the Lord; I shall be for ever with the Lord. I cannot dwell with devils; I have nothing in common with them; I can have no fellowship with devils."

She desired the beginning of the fourteenth of John to be read to her, "Let not your heart be troubled, in my Father's house are many mansions." She frequently repeated the Lord's words, "Peace I leave with you; my peace I give unto you." "It is the Lord's peace," said she. "Often has he given me this peace in life, and now in death. Tell every body, I die in peace with God, and in peace with all men." In the most impressive manner she blessed her family; and desiring to see her two infant grand-children, kissed them, and prayed that her God in covenant might be their God. "My dears," said she to their parents and her own two daughters, "I can part with you all; I can part with all the world; with every thing but Jesus. Christ is my all in all. Oh! let me meet you all at last, and so shall we be ever, ever with the Lord!" To one who came in

she said, "This is Jordan, but he shall not overflow his banks. My Jesus meets me in the flood, and will bring me safely through. This is the trial of faith, but it will stand the trial; I shall come forth as refined gold. I am the happiest of women! Such promises! such prospects! such a God! Father, Son, and Holy Ghost, one God, my God, I adore thee!" Her pain (from inflammation of the bowels) still increasing, she often prayed, "Lord Jesus, dismiss my spirit! My dear friends, do not retard me with your prayers; give me up. But oh! my Lord, give me patience, give me patience now, now! 'He that shall come, will come'—my dear Betsey's dying words. Why should I not suffer? 'A hope so much divine, may trials well endure.' 'Oh, the pain, the bliss of dying!'" During the night, she exclaimed suddenly, "Can I have mistaken my Lord? The enemy throws his darts at me; he tempts me to distrust. But no," said she, recovering herself, "he is a chained enemy. I stand upon sure ground; I am founded on the Rock of ages." Through pain and weakness, she was less able to speak on Monday, yet, at intervals, expressed the same firm confidence; and, by broken sentences, her mind seemed to dwell much on the sufferings and death of the Lord. A clergyman praying that she might fear no evil in the dark valley, she exclaimed, "None, I fear none!" To another she used the same expressions; adding, "Though it is a long valley;" and then, "Farewell! we shall meet before the throne." About six o'clock on Monday evening, she said to one of her family, "My conflict is over; I think it is near now;" and then, with great emphasis, "My God! my portion!" The sixty-sixth hymn of Rippon's collection being read, she particularly noticed, and adopted the fourth verse:

He by himself hath sworn;
I on his oath depend:
I shall, on eagles' wings upborne,
To heaven ascend.

I shall behold his face;
I shall his power adore;
And sing the wonders of his grace
For evermore!

Soon after this, she fell low, and lay for five or six hours, seemingly breathing her last; after which, suddenly opening her eyes, she distinctly said, "No fears! no darkness!" These were her last words: she again sunk into insensibility, and at twelve o'clock on Tuesday, she fell asleep, Oct. 19, 1802, aged sixty-five.

In contemplating a religious character, it is pleasing to observe the effect which the knowledge of the Gospel produces upon those amiable qualities which are merely natural. That such qualities in man towards man have survived his fall from his Maker, is evident. And though the wrongs which fill the earth, prove what every heart contains, and what the habits of sin can render any human being capable of; yet, there are not only restraints, but counterparts also, by which God has made gracious and wise provision for carrying on society. And they who fear him, have a mixture of pleasing and melancholy exercise in being thankful for this state of things, and sighing at the same time over those around them, particularly over their friends often, when they see, in the same breast, benevolent and engaging tempers foully associated with ignorance of, and rebellion against, the Giver of all good. Of such an association it may truly be said, that from the beginning it was not so. And now, when a heart is again turned to God, those amiable dispositions which were implanted by him, and have remained the fragments and witnesses of his image, shew symptoms harmonizing with the change; they manifest an acknowledgment of him which marks their Divine origin; they seem restored to their true place; and, in his service, they receive a motive,

direction, and lustre, unknown to them before. Zealous in conferring present good, comparatively fervent in promoting eternal good, unmoved by opposition, unambitious of fame, they appear an emanation from the benevolence of him who is kind to the unthankful, and fulfil their purposes with a wisdom, independence, and strength, which evince as noble and important a distinction between their former and their present nature, as that between machinery and life. These remarks will, perhaps, be forgiven, when illustrated by the character of the amiable person whose history we have had under our view.

Judging herself, she judged not others: denying herself, she sought their good with a degree of disinterestedness, such as was never learned but in the school of grace. Her activity was equal to her love, and often endangered her health. Yet, it was without ostentation, and aimed at usefulness, not distinction. These were humble virtues, but, at the Saviour's feet, she had heard his words, and humility to her was the summit of ambition. Her heart, naturally affectionate, was rendered more so by the influence of the Gospel, and her friends knew well how dear to her was the temporal and eternal welfare of each of them; how prompt and unwearied were her services, how ready in exerting them in her own privations. Indeed, the preferring others to herself, from being a principle, seemed at last with her to have become a habit. Disciplining her own mind very constantly, exercised with severe trials, and enabled to endure chastening as a filial privilege, she attained to much of that subjection to the Father of spirits, and that life arising out of it, which are described as bringing forth the peaceable fruits of righteousness. Her naturally social temper has been already taken notice of. She was preserved from its attendant snares; and was, at the same time, a striking proof how great is the mistake, that

religion necessarily destroys cheerfulness. Her cheerfulness not only remained with, but seemed brightened and improved by her religion, and during all her life was a distinguishing ornament of her Christian profession. In a circle of friends, she was in her element; but was particularly so when it was a religious circle; and has often been heard to declare, after such occasions, how much happiness she had enjoyed in them. A character thus disinterested and thus social, could not be without public spirit; and this disposition was not weakened by her connexion with her public-spirited husband. But her principles, like his, were very different from some flimsy theories of recent times, which melting down all connexions into one unmeaning mass of affected and nominal brotherhood, would destroy all attachments, and undermine all exertions. A Samaritan of this modern stamp, speculating upon general woes, and dreaming about relieving them all, would have neglected the sufferer before his eyes, and followed the priest and the Levite upon the other side. To the important question, "How readest thou?" this disciple could answer in a different manner. Next to her family and her friends, she interested herself in those whom, in the sense of that instructive parable, she found neighbours. For the needy, the young, and the ignorant, her purse, her exertions, her instructions, were ever ready. She constantly regretted she could do so little, and took a particular pleasure in bringing forward young people to the notice of those who could advance them. The interests of the Church of God were her interests: she was unweariedly zealous to have teachers sent to, and continued in, some parts of Scotland in which she had spent former days, and took a warm concern in the late missionary exertions. Her mind was deeply impressed with public affairs, as appears a little by some of the extracts which have been given. Strong was her love for

her country: her daily prayers were offered up for it, and for her "dear king;" a phrase, of which she got into a constant use, after the commencement of the convulsions on the Continent. Although she minded not high things, but condescended to all of the lowest estate, she knew her own station, and was no confounder of distinctions in society. She was a member of the Church of Scotland from a choice which was not merely the result of education, but of study: difference of opinion, however, on some points, was not able to stop her ardent flow of affection to all who in every place called on the name of her Lord and theirs. Her family conduct was most animated and exemplary; never was there a more loving mother; never a more dutiful wife; never a more kind mistress. To chasten a child, in her early married life, was also to weep with it: to chide a servant, was to give also the most friendly advice, followed afterwards by a petition for the offender in her prayers. The charge she took of both the souls and bodies of her domestics, was not only conscientious and merciful, but affectionate: they felt toward her as children: and where she now is, there are, by the blessing of God, some who rejoice that they were ever under her roof.

What was this person? She was a Christian. To embalm such a character, is not to idolize it, but is rather to point to that wonder-working principle by which a fallen creature loaded with failings and imperfections, and often mourning under sins, could be advanced so many degrees towards the angelic order. "The grace of God that bringeth salvation," is alone able to effect such miracles,—redeeming from iniquity, and purifying unto himself a peculiar people zealous of good works.

MRS. CAMPBELL,

OF CLATHICK.

THE lady who is the subject of the present imperfect sketch, was the only daughter of Lawrence Colquhoun, Esq. of Killermont, a son of the ancient family of Garscadden; and of Mrs. Elizabeth Glamy, only daughter of a respectable citizen of Glasgow. She was born in the year 1736, and was educated by her father, who was an episcopalian, in the tenets of the Church of England. Before she attained the age of nineteen, Miss Colquhoun became the wife of John Campbell, Esq. of Clathick, Perthshire, and late Lord Provost of Glasgow, to whom she bore five children.

Mrs. Campbell was piously educated, and was exemplary in early youth. Though brought up in the episcopal persuasion, she became a member of the Church of Scotland; either because she found the pure gospel preached by ministers of that communion in her vicinity, or because her mature judgement preferred the presbyterian form of worship and mode of church-government. But she never allowed herself in bigoted, illiberal aspersions on dissenters of any kind; highly esteeming those who distinguished themselves by zeal for the gospel, and justified it by the circumspection and purity of their deportment.

A spirit of genuine, evangelical, and vital piety, animated and governed her whole conduct. This constrained her to a regular, conscientious, and devout attendance on the public ordinances of religion, while her health in any degree permitted, and secured a respectful attention to all its ministers of her acquaintance, whom she knew to be worthy of their sacred calling. It made her constant, punctual,

and exemplary in the stated devotional services of the family; disposed her gladly, and with eagerness, to seize opportunities of private prayer with ministers and others whom she esteemed, more particularly during the time of her confinement and distress; and engaged her indissolubly, and with high degrees of complacency and delight, to all the spiritual exercises of the closet. It united her soul to all of every denomination who appeared to bear the image of Jesus Christ, in proportion to its visible fulness and beauty. While inspiring lively sentiments of gratitude for the profusion of worldly enjoyments which a benignant Providence placed all around her, it effectually and for ever broke their enchantment, purified her heart, and firmly settled all her affections on the things that are above, as her treasure, portion, and rest. Hence she was used to say, even in the best days of health, with an air of genuine mortification and heavenliness of mind, when any one took notice of the rural charms of Killermont, her beautiful paternal estate on the banks of Kelvin, "Yes; but what are all these things to us? They cannot be, they are not our *portion*." Hence, too, she was eminently "ready to distribute, willing to communicate" to every benevolent institution and useful purpose; particularly to those of the poor, whom, from her own observation or the testimony of others, she believed to belong to the household of faith.

It may be instructive and pleasant to speak of her benevolence more fully. Her charities were not confined to her own neighbourhood, or to any particular sect, but were extensive as her means; and when preference was given, it was to the religious in distress. To the sick around her, she administered consolation and relief, both temporal and spiritual. If the aged were in sickness, her first care was to see them furnished with clothes suited to their situation; and after their outward comforts

were supplied, she forgot not the state of their souls. Whatever books were necessary, she cheerfully gave; and where any appearances of a religious tendency manifested themselves, they were nourished and fostered by her care. Mrs. Campbell was not a blind bestower of charities: when in health she visited the objects of them. During the many years in which she was confined to her chair, she was always easy of access; and she commonly examined with her own eyes and hands, the necessaries which she had ordered to be distributed to the poor on her own estate, and in the neighbourhood. Stays, flannel gowns, &c. as the season required, were regularly made, under her direction, by the females of her family, for the old and young who partook of her bounty. She never failed to examine into the state of their clothes and persons. The careful and cleanly she rewarded and encouraged, and the negligent and slovenly she admonished and reprimanded. But it was not, as already observed, her poor neighbours or tenantry alone, who partook of her bounty. The proprietors of Killermont were well known to be the never-failing friends of the pious and virtuous in distress; for her excellent husband went hand in hand with her in her works of beneficence. The applications from strangers in such circumstances, were, of course, numerous, and were never made in vain.

Mrs. Campbell was a zealous friend to the propagation of the Gospel. She encouraged it in these kingdoms, by subscribing liberally towards the distribution of religious books, and especially of the Holy Scriptures. Every thing, too, which could contribute to the dissemination of religion in foreign climes, met with her warmest support; and nothing seemed to afford her such sincere delight, as the extension of those sacred truths which had supported and consoled her in all the pains and agonies of this mortal life.

In her disposition and manners, this excellent lady was cheerful and amiable. She could adapt her conversation to the highest and to the meanest capacity; and even those who did not feel the same influences of the Divine Spirit, were often induced by her strong reasoning powers, and by her winning conduct, if they did not become proselytes to her opinions, at least to become instrumental in promoting the grand system of Divine truth and benevolence. Of this we may give the following instance.

To the establishment of a chapel in Perthshire, in which the county of Clathick is situated, Mrs. Campbell was a liberal contributor. To promote this undertaking, she applied to a gentleman who did not profess to entertain any principles of religion. The application was made in writing, and she was heard to observe when she gave the card out of her hand—that she should leave the event to the Lord, and that it would give her pleasure to think she had been instrumental in making even a free-thinker subscribe for the erection of a place where the gospel of Christ was to be preached. The application was successful. She expressed uncommon satisfaction at the circumstance; and with a smile of benignity said, "Who knows but at the hour of death he will look back and express his happiness, that he did not refuse to honour the name of Christ, when in his power?"

It would be doing injustice to the character of her lovely daughter, Mrs. Hosier, now deceased, not to mention, that through her means Mrs. Campbell became a large and regular contributor to the ease and comfort of a worthy and respectable clergyman of the Church of England. Mrs. Hosier happened to visit this gentleman's church; she was pleased with his doctrine, and equally so with the economy of his family, which, though simple, and even exhibiting marks of poverty, was neat and orderly. She inquired into his situation, and learned that he had a very narrow income. She communicated the

circumstance to her father and mother; and by their benevolence, joined to that of some other branches of their family, the latter days of the good clergyman's life rolled on in comparative ease. To the same clergyman, she regularly sent at Christmas several dozen of Bibles, to be distributed among his poor hearers.

But nothing proves more convincingly the power of religion on Mrs. Campbell, than her deep self-denial and humility in a course of close walking with God; and her habitual serenity, tranquillity, and cheerfulness, if not triumph, in near views of death, continually and long presented to her mind; though she was sometimes assaulted by doubts and fears, arising from enlarged views of the evil of sin, and a penetrating sense of personal unworthiness, on the one hand, and the remains of unbelief on the other.

By very violent rheumatic complaints she was deprived of the use of her back, and of one of her sides; and for the last six years of her life she lost the use of her limbs also. Under these afflictions, however, her patience, her complacence, her happiness in contemplating that of others, and, while she herself was enduring bodily anguish, the delight which she felt in relieving the wants and distresses of her fellow-creatures, never abated. The little rest which, during the severity of her trouble, she received, was towards the hours of three or four in the morning. Her posture, which even during the moments of repose, was obliged to be almost erect, was often attended with most excruciating pain. Though she endured the greatest agony while the servants placed her in her chair, which was visible in violent perspiration on her face, she would, when wheeled into her drawing-room to meet some young friends who frequently called to see her, preserve such serenity and cheerfulness, as gave her face the appearance rather of an inhabitant of the other world. In her desire to impress favourable notions

of religion on her young friends, she forgot her own sufferings; and lest they should suppose that religion produced in her the effects of moroseness, she preserved an aspect of calm serenity, which the power of grace over her heart could alone communicate. Her conduct, in this respect, was such as to command the wonder and admiration of all. When asked, why she endeavoured to preserve such composure, and even cheerfulness, under such an accumulation of bodily distress, especially in the presence of the *young?* she said, "That she thought the best way in which she could recommend their Saviour to her young friends, was to shew them that his religion was not of a gloomy cast; that experience of the truth of it, and of the blessings which it held out, was calculated to support us under the heaviest earthly trials." When in the company of her Christian acquaintance, such was the modesty and diffidence of Mrs. Campbell, that she was more frequently a silent hearer, than an active partner in the discourse.

Let it not, however, be supposed that Mrs. C. was a silent Christian. She took daily opportunities of recommending Christ to all about her, and, in the tenor of her life, proved by her own conduct the truths she spoke. She was not one of those *talkers* about religion, who have Christ continually in their mouths, but want him in their hearts; but one who preached him in her works, and who shewed forth the truth of his religion in every act of her life. During one particular period of her disorder, she was seldom heard to utter any thing but the following lines:

"Oh, for a heart to pray,
To pray and never cease;
Never to murmur at thy stay,
Nor wish my sufferings less!"

With an unruffled meekness and profound submission, resigning herself to her all-wise Father, to

her compassionate Redeemer, " strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness," she possessed her soul to the last. As her departure approached, she became more spiritual in her affections, and more detached from the world. At length, though she had suffered long and severely, she was liberated from her pains, without feeling the common convulsions and struggles of dissolving nature. She died at Killermont, near Glasgow, December 30, 1799, in the sixty-fourth year of her age.

Mrs. Campbell, of Clathick, may truly be said to have been one of the brightest ornaments of her sex. Very few in our age and country, especially of her rank and fortune, have exhibited such a pattern of excellence as she exhibited. Happy will it be for us, if we " be followers of them who through faith and patience inherit the promises ! These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them; and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes !"

MRS. FRANCES CUNNINGHAM.

THE subject of this Memoir was descended from a respectable family in the west of Scotland. She was the daughter of John Stewart Hawthorn, Esq. of Phisgil, in Galloway, and was born on the 27th Feb. 1743. From infancy, she was instructed in the truths and obligations of religion; and in early life was brought under religious impressions, which appear to have been gradually deepened and improved, till she cordially yielded all her powers to the governing influence of the truth. Her education was conducted at home. The earliest papers of her writing are dated in 1760: they contain only the subjects of the lectures and sermons which she heard at church. Sometime after this, she began to keep a common-place book, which is chiefly occupied with remarkable facts and anecdotes, extracted from ecclesiastical historians. The first part of her diary is dated in 1765 or 6; and the manner in which it is written, furnishes abundant evidence that before this period she had devoted herself with earnestness to the cultivation of personal religion, and that she felt it to be of all things the most important, to obtain evidence of an interest in her Redeemer. In the close of the year 1766, she came to Edinburgh, where she remained till the autumn of the following year. During this period, the one object of her pursuit appears to have been, the saving knowledge of Jesus Christ. She sought after religious instruction with the earnestness and constancy of a student devoted to the acquisition of the knowledge necessary for his chosen profession; and resorted to the ordinances of religion with the avidity of the votaries of pleasure in the pursuit of fashionable amusements. During

her stay in Edinburgh, scarcely a day in the week passed in which she did not attend the public ordinances of religion. Her papers at this period, consisting chiefly of an account of the sermons she heard, place the state of her mind in an interesting light. They every where manifest a sacred veneration for the word of God, a deep and often oppressive sense of sin, an earnest longing for the consolations of the Gospel, and a grateful admiration of the love of God in Christ. It may be proper to preface these, and the other extracts, with remarking, that as the writer was not a literary character, and had manifestly no expectation that her papers would meet any other eye than her own, she expresses herself in the simplest manner, and often writes in a very unfinished and careless style. We have, however, used no other freedom than that of sometimes changing an obsolete for a more modern expression, and occasionally transposing or inserting a word or two, in order to improve the form of a sentence. This liberty has been but seldom used, and has never been suffered to affect, in the least degree, the meaning or sentiments of the writer.—

"Wed. Dec. 17, 1766. Mr. Plenderleith preached from Rom. xv. 4. 'Whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the Scriptures, might have hope.' He earnestly exhorted us to study the Scriptures, to be often comparing one passage with another, and to look up to God in prayer to reveal his word to us. He spoke much of the vanity of all other learning in comparison of the learning to be found in the word of God. He entreated young people to make a duty of reading their Bibles: it could never be a detriment to any of their other studies; and nothing could equal the comfort to be found in a well-spent life. Alas! this went with pain to my heart, when I considered how ill I had spent my youth.—He made a pretty remark,

namely, that poor people, who had no other learning than what their Bibles gave them, would often be able to explain a difficult part of holy writ in a clearer way than those who had read much controversy, and looked on themselves as men of learning. It was nothing less than the Spirit of God that taught them.—He observed, that when we read the word of God, we ought to think what part of it belongs to ourselves, and to consider it as God's message to us. He said, there were three great blessings to be drawn from the Scriptures; patience, comfort, and hope.——My glorious Lord God, I bless thee for permitting me to hear thy servant this night deliver thy message; it was most edifying to me, as every thing that comes from thee is. O enable me to meditate on what I heard, and to put it in practice! Thou art worthy of all praise in heaven and in earth, and I hope wilt permit the most undeserving of thy creatures to join, ere long, the innumerable company above, to praise Him who is my soul's delight, 'who was dead and is alive again, and lives for evermore.'

"Jan. 25, 1767.——In the afternoon, Mr. Webster preached, for the first time after the death of his son, who had been drowned in Duddingston Loch. The words of his text were, 'It is the Lord; let him do what seemeth him good,' 1 Sam. iii. 18. He had a most beautiful sermon on resignation to the will of God. He said, that it was one of the most reasonable and becoming duties; but, at the same time, exceeding difficult to attain. He observed how easy it was to give in to God's will when it agreed with our own; but, on the contrary, how difficult when it crossed what we thought for our advantage. He said, that it had pleased God to take his wife from him a short time ago; and just after that affliction, to take his son, a promising and dutiful child, who had never given him occasion to be angry with him; but that the Lord had made the

words of his text comfortable and refreshing. He thanked his dear friends who had sympathized with him in his distresses. Many, I suppose, had been earnest with God on his behalf.——When he made mention of God's giving him comfort, I thought, what a blessed thing it is to meet with our dear Lord in affliction! O to be afflicted, if it would bring me nearer to thee, my God! I should count it my greatest happiness.

"Lord's-day, April 26, 1767.——Mr. Scott preached the action sermon from 1 Cor. i. 23, 24. I was obliged to stand almost all the forenoon among the crowd in the area. This was a great humiliation to me; but I hope it was the means of some good, for it made me reflect on the infinite goodness of my God, that He who is 'King of kings, and Lord of lords,' should regard such a poor despised worm, whom none of my fellow-creatures would vouchsafe a seat to. Yet, my God was pleased to permit me to sit down at his table; and not only this, but I desire to trust in the blessed Jesus, that I shall, ere long, sit down at that glorious table above, which shall never be removed."

From many passages in her papers, it appears that, during her stay in Edinburgh, while she lived under a conviction that the salvation of her soul was the one thing needful, her mind was often much oppressed with a sense of her sinfulness, and with disquieting apprehensions with respect to her state. Her prayers are chiefly offered up for the gifts of repentance and remission of sins; and yet she manifests a humility, a faith, a tenderness of desire after the enjoyment of God, which were doubtless the effects of Divine grace.

She appears to have left Edinburgh, and returned to Galloway in the month of September. Here her time was necessarily spent in a different manner, yet perhaps not less profitably; as, in the want of public ordinances, she addressed herself with great

assiduity to the secret exercises of religion. From this period, her diary assumes a different character. It now relates chiefly to her personal experience, the manner in which she passed her time, and the various actings of her heart. The following extracts from papers written between the years 1767 and 1776, (when she removed from the west of Scotland,) will be read with pleasure by those who wish to notice the simple expressions of pure and unaffected piety. Though she enjoyed the benefit of family worship in her father's house, it was her custom, morning and evening, to read in secret two chapters of the Bible, one in the Old Testament, and another in the New. She usually writes an abstract of their contents, and often adds observations. The first of the following extracts affords a specimen of the manner in which she improved her reading: most of the others relate to the exercises of her soul.

"Friday, 27th November, 1767.—Read the 21st chapter of 1 Chron. O my soul, how much matter for meditation is there in this chapter! 1. Is it not worthy of notice, that Joab forbade David to number the people? Though David was a good man, and he a wicked man, yet, he was afraid to engage in such an act of rebellion. No doubt, at that time, David was under the hidings of God's face, and Satan took the opportunity of tempting him, and easily succeeded; for, alas! what are the best when left, but for a moment, to themselves! But the king's word prevailed; Joab's convictions soon wore off, and he went out and numbered the people. Let this be a warning to thee, my soul, to hearken to the Spirit of God when he speaks by thy conscience; and let not either the threats or the smiles of thy superiors make thee swerve from thy duty. How much happier would it have been for Joab, had he persisted in his first way of thinking, though it had *been* at the expense of his life! 2. Observe God's

condescension in sending the prophet Gad to give David the choice of three judgements. Mightest thou not have cut him off, and all Israel with him, in a moment, without violating thy justice? But thy mercy is great in the midst of deserved wrath. Therefore, O my God! am I not consumed. 3. Though this child of God had been guilty of a great offence, yet, since his God was pleased to spare him, and put it in his choice to be punished, by the Lord or by his fellow-creatures, he chooses to fall into the hands of his tender-hearted God and Father. How sensible was David, by this time, of his fault! O God, enable me to be deeply humbled on account of sin, and let the greatness of thy mercy lead me to repentance. And may I be enabled to imitate thy servant David, who did not choose to serve thee with that which cost him nothing. As he insisted on paying money for the place where he built the altar, so may I be in earnest to part with my beloved sins—self-love, pride, and all carnal indulgences. Again, may I not observe the infinite mercy of God to his servant David, in sparing him while he cut off so many of the people! In this very act, is not the infinite wisdom of God, and his unsearchable way of dealing, plainly shewn? Who can limit the Almighty? Who can stay his hand, or say unto him, What dost thou? When I consider the wickedness of my past life, have I not infinite reason to bless and adore thee, that I am still the object of thy sparing mercy? O that I may be enabled to imitate thy servant in going to worship thee in the place, way, and manner, that thou requirest! Grant me thy Holy Spirit to direct me so to do."

"December 25.—It being Christmas, I endeavoured to set the day apart for worshipping God, and humbling myself before the majesty of heaven. What unspeakable reason have I to love and fear thee, my God and King, that thou hast spared my life to another returning season of this kind! This

is my one, my ceaseless prayer, 'Only Jesus, only Jesus, only Jesus, would I know; and Jesus crucified.' In the strength of thee, my God, I desire this night to be renewed in the spirit of my mind, and to be wholly devoted to thee. O let my broken vows be renewed, and be made strong and firm in the Lord Jesus. Give me grace to be ever in a holy, watchful frame, and to loathe those evils which I have formerly practised. Accept of these two mites that I humbly offer thee this night; my poor unworthy soul and body. I truly believe there is nothing in me worthy of thy regard; but, O dear Lord! as I am the workmanship of thy hands, do thou create me anew in Christ Jesus, the high priest of my profession, and my glorious atoning sacrifice. Glorious Lord and King, grant that, before another return of this blessed soul-refreshing season, I may have a happy change wrought in my soul, and the evidences of eternal life granted me. O that I may have passed from death to life eternal and unchangeable, and be partaker of those joys of which, at present, I am ignorant! Far be it from me to direct thee, thou holy One of Israel! Do with me what seemeth thee meet! Only let me be thine, and be thou my God and portion for ever. While I live, may it be to praise thee! and when I die, may it be to glorify and enjoy thee!"

"Friday, March 11, 1768—Glory to God, I have a glorious high-priest, even Jesus, the Son of God; and I trust that he, out of his abundant fulness, will supply all my wants, and perfect that which concerneth me. O, dearest Lord Jesus, my dependence is wholly on thee. Keep me through this day from every thing that is evil; and at its close, may I have reason to bless thee, my God and Lord. Breathe, thou Divine Spirit, upon my soul; come, and do not tarry. 'I pant to feel thy sway, and only thee obey.' In the evening, I went and saw W. H., who appears to be dying. I conversed with him a while,

and pressed upon him to plead with God in the name of Christ, since it was only for his blessed sake he would be accepted. I then prayed, and found, I think, some liberty in praying for him."

"Monday, April 4.—Saw the goodness of God great towards me, in preventing me from falling into temptations, that I was just going to yield to. Thy mercy, my God, is infinite; it is boundlessly great!"

"Tuesday.—This day, I felt more than ordinary pain on account of sin; I endeavoured to mourn before the Lord, and found it a sweet exercise to pour out my soul to the God of my salvation. I met with different things, both in the conduct of the servants and in that of others, to afflict me; but I hope, God meant it for his glory and my soul's good."

"Friday, July 25.—This day, alas! has been spent in a very unworthy way. I have been sorely buffeted by Satan and my vile corruptions. Wandering, carnal thoughts have prevailed exceedingly against me. I bless God, I met with no interruptions in duty from the world, for I rose between five and six; and after having committed myself to God, I went to the sea-shore, where I staid all day till night. My privileges are high: Lord, enable me to improve them to thy glory. Praise and glory be to thee, that I am still the object of thy sparing mercy, and am not consumed in the midst of my wickedness. Get thyself glory in converting my soul. Friend of sinners, let me find my help, my all, in thee. Let the exercises of this day redound to thy glory, and bring forth fruit acceptable to thee. Destroy selfishness and pride, and every evil that thou knowest to prevail against me. Mortify all my vile affections, for thy blessed Son's sake. This day, I had much to remark of the Lord's wonderful way of dealing with me."

" Friday, January 20, 1769.—Rose about six, and endeavoured to spend the morning to God in private. I then went about duty with my sisters. I afterwards went about some temporal duties, and then retired to read and pray. This day I desire to devote wholly to God, and do nothing in temporal duties but works of necessity and mercy. O that thy presence, Lord God, may be with me, and that I may get a proof of thy love this day, such as I never yet have had! Be a present God, for Christ's sake, both in public and private; and let my wants be all supplied out of thine infinite fulness. Thou art my portion, O Lord! I have said that I would keep thy words. O pardon broken vows and resolutions, and be a present help in time of need.—This day being over, I have reason to bless the Lord for the opportunity. I endeavoured to give myself away to God by a personal written covenant; which I desire to hope will be for God's glory, as it is wholly on the dear Lord Jesus I rely, and in his strength I desire to trust. At night, I felt not that Christian frame I could have wished, and gave too much way to trifling discourse, which I found fault with myself for."

" Wednesday, February 22.—[After noticing the manner in which this day was spent.]—At night, had a long argument with my sisters concerning past actions of folly; which discourse, I hope, was not offensive to God, as I was endeavouring to expose vice, and lay some duties before them. O my God, while I speak to others, may thy Holy Spirit breathe upon my poor dead soul, and quicken me, that I may live to glorify thee!"

" Tuesday, March 7.—[After mentioning the good news of one of her brothers' having got the situation he wished for.]—" O my God, bless my brothers; and be ever praised for all the goodness thou hast made to pass before them! Remember thy unworthy

creature that is before thee. Save me from all low-thoughted care, and plant thy love and fear in my heart. After hearing this good news, I endeavoured to go about duty; and desired with God's assisting grace, to set the ensuing day apart for thanksgiving, and also to mourn before God on account of my sins."

What a contrast does such a life of watchfulness and prayer as is exemplified in the preceding extracts, form to the life of *many* young ladies in affluent circumstances, whose time and thoughts are incessantly employed in acquiring trifling accomplishments, and in pursuing and anticipating scenes of vain amusement; whose domestic hours are wasted in unprofitable conversation and pernicious reading, and whose busiest occupations are still subservient to the gratification of vanity and the love of show! But if there be a *God* who demands our supreme love, and an *eternity* which claims our constant regard, who can hesitate in deciding which manner of life is most consistent with our obligations, and most subservient to the great ends of our existence? May we not further ask, whether the example presented in these extracts does not afford a serious admonition to many young persons who lay claim to a religious character, yet satisfy themselves with a merely occasional and desultory attention to devotional exercises, or, at best, with very ambiguous evidences of an interest in Christ? Compare their listless indolence, their formal services, their easy self-complacency, with the earnestness, diligence, and self-diffidence displayed in the above extracts; is it not at once evident which character best agrees with such precepts as these?—"Strive to enter in at the strait gate." "Pass the time of your sojourning here in fear." "Work out your own salvation with fear and trembling."

Among the means employed by Miss Stewart for strengthening the principles of faith and holiness,

and obtaining the consolations of religion, none is more remarkable than her habit of frequently setting apart days for fasting and prayer. Very rarely did a week pass in which she did not observe a day of this kind; and often, as appears from her papers, one day was not enough to satisfy the feelings and desires of her mind. To place this part of her character in a just light, it is to be observed, that she did not lead the life of a recluse: she lived in the midst of a large family, and had frequently the entire charge, for weeks together, of managing its concerns and providing for its wants. Yet, not content with securing a considerable portion of time every morning for reading and prayer, she arranged matters so as to have frequently a day at command, to be almost entirely employed in devotional exercises. On these days, without neglecting necessary business, she avoided, as much as possible, all mixed society; either remaining in her chamber, or retiring to some unfrequented spot, (often, in summer, to a cove on the sea-shore,) and spending the hours in reading, meditation, self-examination, and prayer. This habit of frequent retirement could not be concealed from those around her, and did not fail to expose her to occasional ridicule, and sometimes to serious remonstrance, from her less religious friends; but the power of conscience, and the love of communion with God, did not suffer her to desist from it; and her secret exercises were found so profitable and consolatory, that she prized every new opportunity of engaging in them. The following passage is interesting, as being connected with this subject: it affords a proof of the candour with which she listened to the public teachers of religion, even when they opposed the principles and feelings which she cherished, as well as of the modesty and humility of her mind, and her anxious solicitude to be taught of God.

"*Mon*day, Sept. 11, 1769.—Was enabled to rise

pretty early, and went about duty in secret; then with my sisters. I afterwards went and saw W. H., and prayed with him, and his wife and child. O that the blood of my dear Saviour and Redeemer may perfume all my poor prayers! At church, Mr. A. preached from these words, 'Turn thou to the Lord thy God.' Part of what he said, I liked much, but could not agree with him in every thing. He argued against retiring much from the world for private exercises; and said, our Lord was not much in private; which I could not agree with him in thinking. Our Lord was a man of sorrows, and acquainted with grief; and surely, as far as I can understand the Scriptures, was much with his heavenly Father, excepting when in the exercise of his public ministry; and then also he was engaged in his Father's business. But, O Lord, I look to thee for direction; discover to me my duty by thine unerring Spirit, and lead me in the way in which thou wouldest have me to go. O deny me not the privilege of being often retired from the world, to speak with thee, my God! Didst thou not send thine angel to Cornelius, when engaged in humiliation and prayer, to bid him send for Peter, that he might reveal to him things that he knew not? and didst thou not say to him that his prayers were heard, and his alms accepted? Did not thy servants of old, David, Nehemiah, Daniel, and many others, often retire from the world, to express to thee the desires of their souls? And, O dear Saviour! didst thou not set the example of prayer, of fasting, and self-denial? Lord, clear up this duty to me. Mr. A. spoke of Christian conversation as a necessary duty, and as conducive to a holy practice and a holy cheerfulness. We must expect to meet with many discouragements while passing through this wilderness; but this must not stop our progress. He said many strong and good things, and I hope he had God's presence and Spirit directing him in much

that he said. In the evening, I found my soul much burdened with sin, and I cried to the Lord. O God, I trust, ere long, thou wilt turn my darkness into light, my midnight into day!"

"Saturday, Sept. 23.—This night, by God's grace, I desire to set apart for spiritual exercises, as I have not had an opportunity of setting apart any day since Tuesday the 12th; I should rather say, have not embraced any time for that purpose, which I desire, O Lord, to lament. God grant that while I have a being, I may never live so long in the neglect of any known duty!"

The following passages display much sensibility and tenderness of conscience.

"Dec. 11.—This morning had much grief on my mind, on account of my last night's trouble.* When I went to my parents, they both spoke roughly to me, and I was overwhelmed anew with grief, and wept sore. After that, I went by myself, and, as far as I was enabled, spent the day to God. This was a day of particular grief to me. O my God, who only knowest the evils I am encompassed with, send me relief for thy dear Son's sake! Blessed Jesus, wash away, with thy cleansing blood, every evil that defiles my soul. My dependence is on thee, my Lord God. In mercy raise and quicken me, according to thy word. At night, I was led to view myself as more in the fault than I had done through the day, and to regard what I was labouring under as a just punishment from God. I saw that it did not become me to repine, though things in this world were not with me as I could wish; for sure the smallest mercy I enjoy is unmerited, and it becomes me to be contented with my lot, however God may order it. My dear and patient Lord, who wast a man of sorrows and acquainted with grief,

* Her parents had been offended at a part of her conduct during their absence from home.

enable me to meditate on thy love, humility, and patience; subdue all repining thoughts, and give me grace to bear, with holy resignation, whatever cross thou seest meet to lay upon me."

"Wednesday, March 30, 1770.—How shall I begin to speak of this day's exercises! I rose about seven, it having been past two o'clock before I went to rest. After I rose, I went carelessly on till the morning was well over. After that, I approached God in prayer, reading, and praise; but what can I think when, after this duty was over, I spent the day in a carnal idle way, indulged in much imprudent, fruitless discourse, which I am ashamed to think of, and did little or nothing useful all day. Oh, this precious day has been wickedly spent! Lord, forbid that I ever again be left so far to the freedom of my own will. Lord Jesus, redeem me from the power of Satan, for thou only canst; and thou knowest that when I am enabled to be, in any measure, serious, I desire to rest on thee for all I want and wish for. What is the fruit of sin but anguish of soul, cuttings of conscience, pain, and grief! Lord, support me under my burden, and put thy precious yoke upon my neck. Defend me against the frailty of my nature, and against every temptation. Let me not be torn with Satan's suggestions; but grant me peace of conscience, increase of grace, and perseverance in the way of duty. O King, in the midst of my unworthiness, what reason have I to love, and fear, and adore thy boundless mercy! Let thy own works praise thee; for I cannot, till renewed by thy power."

It would be easy to multiply quotations from every page of her diary, expressive of the humility, vigilance, and piety of the writer. But we must confine ourselves to a few additional extracts from the papers written before her marriage.

"March 26, 1772.—I have great reason to bless my God for his care of me through this day, but,

alas! much reason to lament my want of love to my God, and of conformity to his holy will; in particular, to lament that, both in the forenoon and at night, I was much overcome with an ill temper. No doubt, both times I thought I was getting provocation; but, O King of glory! give me that heavenly temper that believeth all things, endureth all things, thinketh no evil, speaketh no evil, but quietly waiteth and hopeth for *thy* salvation, my sure friend, my God, my comforter."

"Monday, May 18.—This day Mrs. Stewart, of T., died. I saw her depart this life, and was much affected with the sight. As God enabled me, I cried to him in behalf of her soul; and these words came into my mind, 'Daughter, thy sins are forgiven thee;' and I trust in thy mercy, great God, it is so. Next day I went and sat by her corpse, and several others with me: we spent the night in reading, prayer, and praise. Wednesday, attended Mrs. Stewart's coffining; a very dismal scene. O my God! sanctify these sights to me. Friday, Mrs. S. was buried. A more afflicted family I never saw. A little after her corpse went out of the house, her child died. He had many severe struggles in death: I was much distressed to see him. I thought on my own vileness, and what I deserved to suffer, when that harmless babe, who was but a few days old, suffered so much."

"Nov. 28, 1772.—I have much to remark of God's goodness in making me the instrument of relieving poor A. C. out of a circumstance of great distress. He was turned out of this family's service, and he did not know what to do. I went to his house, saw his wife great with child, and in very great grief; her old frail mother was laid in the bed unwell; and they have two helpless children. My heart was pained to see them; they made their complaint to me; the one by tears, the other by sighs. I told *them* I would speak for them to my mother; which

I did; and it pleased a gracious God to pity these poor distressed persons; for my mother gave me leave to acquaint them, that he might return to his service. This gave them great comfort, and I desire to make mention of it to the praise of free grace, that regards the low estate of his creatures, and leaves none destitute of his love and bounty. O my God, often let me be the messenger of peace to others, and, in my station in the world, always engaged in works of love and charity!

"Phisgill-house, Wed. Sept. 13, 1775.—I desire this day, O my all-seeing God, to look up to thee for light, counsel, and direction, in all I think, say, or do; and, through Christ, I hope to be enabled to devote myself, in soul and body, from this moment forth, to thee. O my King and God, let my ensuing life be truly conformed to thy blessed will. I am fully persuaded, that my true and only rest is to be found in thee. And what happiness is it to have *Thee* to go to, to tell all my distress to thee, and to know that thou art both able and willing to relieve! Lord God Almighty, lead me in the way of thy commandments for Jesus' sake. Thine unerring providence has brought me back to this place. Grant that it may appear that it has been in love and mercy. The ordinances which I enjoyed in Edinburgh, were sweet to me; but I desire to believe that it was more for thy glory, that I should be removed from them, (I hope but for a season,) than that I should have remained. O make my return to this place a special blessing to myself and others! Sanctify my brother's death; may it prove a *memento* to me while I live! May I be enabled to take a serious view of death, day by day, till thou call me home to that glorious rest, which Christ has purchased for redeemed souls. Grant me repentance unto life, never to be repented of. Conform me to thy will, in thought, word, and deed. Deliver me from unguarded thoughts, words, actions, and de-

sires. Whatever comes not from thyself, and has not the image of my Lord upon it, may my soul detest and utterly reject! O my Jesus, remember how thou prayedst that thy people, while in the world, might be kept from the evil of it: I plead this prayer of thine, as I am sure thou wast heard and accepted in all thy requests. I trust I am the purchase of thy blood; reveal thyself to me, and let my soul find rest in thee. Come life, come death, prosperity or trial, I cast myself on thee, my God. Whatever my wants are, do thou supply them; and order in thy kind providence, whatever thou seest meet for the advancement of thy glory. To thee, O God, the Father, Son, and Holy Ghost, be never-ending glory, and never-ceasing praise! Lord, accept of me, thine unworthy handmaid, Frances Hawthorn Stewart."

"Phisgill-house, Tuesday, March 5, 1776.—O God, holy and true, what shall I render to thee for all thy mercies, and for the wonderful condescensions of thy boundless love! I humbly pray that thou wilt accept of me, and direct me to think, speak, and act, at all times, under the influence of thy Holy Spirit. O Lord Jesus, I long above every thing to find thy Holy Spirit effectually removing the leprosy of sin, that my soul is so much defiled with! Thou dear Son of God, pity a poor sinner that lies prostrate before thy throne, hoping for salvation in no other way but through thy wonderful sufferings. My soul is weary of sin; O let me find relief in having thy yoke put upon me, and may I draw under it for ever!—What I have this day been laying before thee as to myself and others, be pleased to grant. And as to thy servant R. C., fulfil thy pleasure. O my God, bring my will to thy will; give me an understanding of thy holy will; and overrule both his affections and mine into the road of duty. O my God, my happiness consists wholly in enjoying thee, and in being ruled and guided by thee. Let me

know what it is to be in covenant with thee, and to hold communion with thee, and enable me to rejoice in thy salvation. Remember me, and look with an eye of pity on me, and fill my longing soul with thy refreshing grace. Accept of the poor faint aims of thine unworthy creature to serve thee, and devote herself to thee for ever; imploring above every thing to have communion with thee, and to be governed by the power of thy Holy Spirit.

"April 25. O Lord my God, direct thou the way wherein I should go, and fix my views in the road of duty as to R. C. Open mine eyes to discover thy will and mind in this matter; let me not offend thee either in desiring what is not thy will, or in doubting what is thy will. I would desire, in the name, and through the assistance, of my glorious Lord Jesus, to hold up my own case, and the case of thy servant, this night unto thee, and say, Here we are, blessed God, do with us in love and mercy what seemeth good to thee. Bless us both, by pardoning our sins, and strengthening every virtue; and whatever relation we may now or hereafter hold to each other, Lord God, have *thou* ever the chief room in our hearts, and let all we do be by the light and guidance of thy Holy Spirit.—My Lord God, whatever mercy thou bestowest on me, I would desire, like thy servant Hannah of old, to devote it from the first of my receiving it to thee; whether it be husband, child, house, servants, or any other of the good things of life; and I humbly beseech thee to accept, through Christ, the free-will-offering. If thy child R. C. is to be my earthly husband, grant that we may both have the full assurance of being heirs of the grace of God, and may be comforts to each other in our spiritual and temporal warfare, and ever have thy glory singly at heart in all we do. Give me thy witnessing Spirit that this is thine own work, and that in thine own time thou wilt perfect it. Enable me to have a close watch over all my thoughts,

words, and actions, to do nothing but with an eye to thy glory, and to have no desire or affection but what is the work of thine own Spirit.—I am the creature of many unmerited mercies; crown them all by clearing up my evidences for eternal life, and granting me a strong and lively faith, to lay hold on thee in all the precious promises that thou hast given to sinners of mankind. Give me power to take sweet and lively views of future glory, and to consider what my covenanted God has done to purchase life for me. He has sweetened death by dying and rising again. Raise my thoughts above the world; keep me from the evil; and seal my soul to the day of redemption."

These extracts abundantly shew the tenderness of the Writer's conscience, the simplicity of her trust in Christ, and the ardour of her love to her heavenly Father. If they should appear to any reader to be more frequently characterized by the expression of penitence and contrition, of godly jealousy with respect to her state, and of holy solicitude, to "make her calling and election sure," than by the display of animated consolation and lively joy; it is to be considered, that, while deeply sensible of the indispensable necessity and infinite value of the blessings of salvation, she scarcely durst, during a considerable part of the period to which they relate, believe that these blessings were her own. It is also to be remembered, that grace is modified in the characters in which it appears, by their peculiar turn of temper, and natural constitution of mind. It does not make a grave person gay; nor does it convert one who is naturally of a merry heart, into a sad and gloomy character. The Writer of these papers appears to have been naturally thoughtful and timid, rather than lively and sanguine; and besides, was placed in discouraging circumstances in regard to her spiritual concerns, not having the consolation of an experienced counsellor, or of a kind and sympathizing

friend. The circumstances of her external lot, in conjunction with her natural temper, may certainly be allowed to have had some influence in determining the character of her religious feelings. But if they sometimes had the effect of depressing and discouraging her mind, it cannot be doubted that they were instrumental in fostering the peculiar excellencies of her character. They doubtless contributed, under Divine grace, to form in her that love of retirement, that dread of the temptations of the world, that strictness of conversation, that spirit of watchfulness and prayer, which so constantly display themselves in her diary, but which certainly are not the leading features of the religion of the present day. In reading her confessions, we are reminded of those holy wanderers on the mountains, in the forlorn and dejected periods of the church, who esteemed it a great privilege to obtain the favour of God, and escape the notice of man.

But the reader must, at the same time, have remarked, that she had ample experience of the consolations of the Gospel. She "feared the Lord, and obeyed the voice of his servants;" and though she sometimes "walked in darkness and had no light," yet she "trusted in the name of the Lord, and stayed herself upon her God." She habitually obeyed the precept, "In every thing by prayer and supplication, with thanksgiving, let your requests be made known to God:" and she obtained the fulfilment of the promise connected with it: "And the peace of God, which passeth all understanding, shall keep your heart and mind, by Jesus Christ." Her papers are not, perhaps, in any point of view more instructive, than as illustrating the happy effects of a diligent application to the secret exercises of religion, in soothing the sorrows of the heart, and in cherishing and promoting the principles of grace and holiness. In this view, they afford much encouragement to those who are favoured with few ex-

ternal assistances in their spiritual concerns, and who may be tempted, in an hour of despondency, to say, "No man careth for my soul." They shew how much consolation and improvement may be obtained by diligence in studying the Scriptures, and steady perseverance in prayer, when other advantages are but scantily afforded.

The reader will have noticed the frequent recurrence, in Miss Stewart's papers, of days set apart for religious exercises, and the very conscientious manner in which they were observed. When we consider the early age at which she began to address herself to this most serious duty, and remember that she applied to it, not on extraordinary occasions only, when under the pressure of peculiar difficulties and trials, but frequently and systematically, as to one of the ordinary means of grace; we must acknowledge the practice to be remarkable, and certainly must regard it as a striking proof of the sincerity and depth of her religious feelings. It is not to be expected that her example in this respect should find many imitators. The practice to which we refer, requires a command of time and leisure, which falls to the share of comparatively few; and it also requires in those who would engage in it with profit, a degree of self-denial, a patience in meditation, a perseverance in prayer, an earnestness of desire in seeking after spiritual blessings, which forbid us to expect that it should ever cease to be singular. Indeed, to prescribe the frequent observance of this duty to the greater part of even the true disciples of Christ, would be to incur the reproach of putting "new wine into old bottles." Still it may be questioned, whether the general neglect into which, it is to be feared, this duty has fallen, is not to be regarded as an evidence of the feebleness of our religious feelings, and of the scantiness of our attainments in the spiritual life. Perhaps, the neglect of this practice among Protestants,

may have arisen partly from the abuse of it by designing hypocrites or self-righteous fanatics in the Church of Rome. But certainly, the pretences of hypocrites and fanatics should not be allowed to lessen our esteem of a practice recommended by the example of the most favoured servants of God, and sanctioned by the authority of our Lord himself, who has prescribed the manner in which it is to be observed*. It cannot be doubted that the setting apart of particular seasons for religious exercises, and even for fasting, is one important means of weakening the principles of sin, and strengthening those of holiness. And I suppose it will be found, that among those who have made the highest attainments in the spiritual life, there have been few who have not acknowledged that when, like his servants of old, they have "set their faces unto the Lord God, to seek him by prayer and supplications with fasting," God has often visited them with an abundant blessing, has relieved their perplexities, has soothed their sorrows, and has remarkably encouraged and strengthened their souls.

In her youth, the subject of this Memoir frequently associated with the higher classes of society; but she was preserved from being intoxicated by the flattering charms of worldly greatness. The insight into character which she obtained through means of her intercourse with high life, strengthened her conviction of the emptiness and vanity of those things which are generally looked up to with desire or envy; and furnished her with a practical proof of the indispensable necessity, in every condition of life, of the knowledge of Christ and of him crucified, to communicate true excellence to the character, or impart real enjoyment to the heart.—In after life she was destined to move in a different sphere. On the 18th of June, 1776, she was united in marriage

* Matt. vi. 16—18.

with the Rev. Robert Cunningham, of Balgownie, a gentleman of considerable property, who, from the purest motives, had devoted himself to the ministry of the Gospel. Though she did not feel herself at liberty to unite herself with the connexion to which he belonged, but remained in the communion of the Church of Scotland, yet, from respect and affection to her husband, she usually attended his ministry, and proved an help-meet for him in spiritual as well as in temporal concerns. In mentioning her marriage in her diary, she expresses a deep sense of the heavy charge she took upon her, there being a large family by a former marriage; and prays for grace to direct and support her. The following extracts afford a specimen of the devout feelings and conscientious views with which she entered on this new state of life.

"Thursday, July 11, 1776. O my Lord God, I have much cause to adore thine infinite and unmerited mercy in my preservation hitherto, and for the rich provision thou hast been pleased to make for me. Guide me in this land wherein I am a stranger, and make me useful in this house and place, while I abide in it. Be pleased to enable me to set an example of real piety to all around me; kindle in me a fire of zeal for thy glory. Let this day be spent in thy fear, and let me hold communion with thee, my God, my very chiefest joy!

"Friday, July 12. This new day, my Lord, I desire to bless thee for the many mercies I enjoy; and O sanctify every trial I meet with, whether in temporal or in spiritual concerns. Thou, Lord, who seest me, seest that I am surrounded with many difficulties. But nothing is too hard for thee: thou art able to support and deliver. Be pleased in thy good time to put a new song into my mouth our God to magnify. I know, O my God, thou canst not err: be a present help to me, and uphold me with the right hand of thy righteousness. Let me

confide in none but thee; for none else is worthy of confidence. Thou art my God, my friend, my covenanted God; my all for time, my all for eternity; my joy, my rest, and crown of rejoicing. In prosperity and in adversity, I desire to have my heart wholly only fixed on thee. Lord Jesus, come to me; and as thou hast heard me, still look with love and pity upon me, and revive and comfort my drooping soul."

The following is without a date.

"O sweet Jesus, how precious thou art to me! Though while I sojourn here, I be daily failing in my duty, thou art ever the same, sure and stedfast. Thy purity and perfection, and thy having reconciled an offended God with guilty man, are all my hope, all my plea. Revive and quicken me, for thy name's sake: for thy righteousness' sake, bring me out of trouble. In this new situation in which thou hast placed me, give me grace to act a part for thy glory, and to have clean garments in this defiling day. And be entreated, O my God, to keep me from pride, passion, and every evil temper. Since I entered into this new state, I have found many things to humble me, prove me, and try me: grant that the fruit of all may be to take away sin, and that I may have my eye fixed close on thee, my only hope and trust. O my God, thou knowest how much grief and temptation I experienced on Thursday; and, worst of all, I fear it was a token of thy displeasure. O my God, indeed I deserve thy wrath, and nothing but thy wrath, but 'do thou for me, O God the Lord:' 'let thy sweet mercy deliver me, for my heart is exceedingly wounded within me.' Look down on me, and draw me with the cords of thy love, and keep me from the evil of the world, while I am in it. 'I wait for God, my soul doth wait, and in his word do I hope: my soul waiteth for the Lord, more than they that watch for the morning.'"

"Bowerhouses, Wednesday, April 19, 1780. Most glorious and ever blessed Lord God of hosts, I thine unworthy creature desire this day to draw near to thee. I desire to give myself up to thee for time and eternity, having no hope of salvation, but only and wholly through the blessed Lord Jesus, my covenanted God and King, God of gods, and Lord of lords, God equal with the Father. It is on thee, and thee alone, I depend for my access to God, my head and surety. Draw me with the cords of thine unbounded love: grant me a token for good. Say unto me, 'I have loved thee with an everlasting love; yea, with loving-kindness have I drawn thee.' Now, my God, I also would present to thee my dear helpless children, S. and R. Be thou their all in all, their everlasting portion and inheritance. I do not ask for honours or riches for them in this world, but I ask for love to thee their God to reign in them and to reign over them, that they may be witnesses for thee their God. Seal them unto the day of redemption. I also plead in behalf of my husband. Let the duties of this day be blessed to each soul in this family; a day of humiliation, to acknowledge our sins, and praise thee for thy mercies. Let it be the beginning of good days to each soul in this house. God, pity my husband's children whom I am set over as a temporary parent. O that thy grace may be sufficient for them all. Remember me with that love which thou bearest to thine own. Keep me in the road of duty: make me in every thing what I should be. I am thine; I give myself to thee with all that is mine, or ever shall be mine. O my Lord, my God, accept; and to thee, the high and holy God, be all the glory.

"November 2. Most high God, I desire to mourn before thee this evening on account of all my sins, and to be very humble on account of the situation I am now in. O my God, I beseech thee

to remember me, for it is thyself alone that can support me under all my distresses. As far as I know mine own heart, I desire to lie low before thee, to confess my manifold transgressions, and to mourn for all my past sins. And, O my God, with my very soul I desire to be set free from my present trials in the way that is most for thine own glory. This evening I have been endeavouring in much weakness to cry to God: from the depth of my distress do thou hear my voice. Did that encouraging word come from thee, 'What is thy petition, and what is thy request, and it shall be granted?' O my God, my request and supreme desire is, to have thee to reign in me and over me, to be wholly conformed to thy blessed will, and to be delivered from this body of sin. Keep the hedge of thy grace around me, and in all my fiery trials, uphold me for thy name's sake.

"Bowerhouses, Thursday, May 31, 1781. Father of mercies, God of all consolation, what reason have I to love and praise thee with my whole heart and soul, when I consider all thy way of dealing with me, ever since I had a being! Dost not thou say, that whom thou lovest thou chastisest, and scourgest every son whom thou receivest?—On Saturday, May 19, between eleven and twelve at night, my dear son, John Hawthorn Cunningham, was seized with a violent illness. He continued very ill till between ten and eleven at night on the Wednesday following; when, after a very severe struggle, he fell asleep, I trust in the arms of his God. His death was a very sharp trial to me: I was suckling him, and he as dear and fond a child as I could wish to have. He was aged four months, sixteen days; a most delightful pleasant babe. But yet, I was glad to see him laid to rest, for his trouble became very great. May I, O my God! get the sanctified use of it, for thy glorious Son's sake. When I went to implore the Lord for him, these portions were

laid to my hand: Psalm cxvi. 8. 'Thou hast delivered my soul from death, mine eyes from tears, my feet from falling.' And Rev. xi. 17. 'We give thee thanks, O Lord God Almighty! which art and wast and art to come, because thou hast taken to thee thy great power, and hast reigned.' Both these portions I was directed, I hope by the Holy Spirit of God, to read, when I went to implore the Divine mercy in his behalf; and they abode with me during my child's great and sore affliction. I would fain take comfort that God was, so to speak, bound by his own promises in behalf of my dear infant; for often I implored his deliverance in the Lord's own way, either by life or death, according to his glorious pleasure; but I am sure, I think, I never asked his life absolutely. O how happy to be removed from this sinful state to be with God! There I trust he is; and there, my God, I long to be. When I went to pray for him, a few moments before he departed, these Scriptures came much on my mind: 'If any man open the door, I will come in to him, and sup with him, and he with me:' and, 'If any two agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.' Now at this time Mr. C. was at prayer for my dear child as well as I; and just as I pleaded this, death came upon him; and I fell down a second time to pray for him, and cried to my God to take him, and found myself as willing to part with him as I was to receive him. At that moment, I remembered my glorious Saviour's sufferings on the cross, which I believe are what alone can purchase life for sinners; and I hope, and desire to take comfort in the belief, that my dear babe is at this moment enjoying perfect communion with God through the merits of my glorious Christ's death and resurrection. My sweet Jesus, thou art dear to me: thou art my covenanted God, my peace, my all. Let me find thee in this howling

desert, for I am black and parched with grief. Lord, give me recovery in my bondage, and quicken me to call on thy name. Let me get spiritual knowledge from thee to discern the true cause of all my afflictions. O my God, thou knowest that I have gone through very heavy trials in this house. Be not far off when grief is near. Thou art able to succour those that are tempted: support and comfort me in every furnace into which thou art pleased to cast me.

"Wednesday, November 5, 1783. I desire this night, O my dearest Lord God, to draw near to thee, believing, that amid my great unworthiness, thou still waitest to be gracious. Everlasting praise be to thee, that though I am a poor vile worm, thou art the unchangeable God, who both in thy word and providence art declaring thyself, 'the Lord God merciful and gracious, slow to anger, abundant in goodness and truth.' Now, O holy Father, encouraged by the many invitations thou art pleased day by day to give me, to repent, return and live, I this night desire to renounce the devil, the world, and all my base former lusts and idols. It is in a firm dependence on thy promised grace I dare to do this, or hope for strength to perform my duty. I am happy to become an eternal debtor to thy free grace. I wish to live and die in the full assurance of this, that while, as of myself, I can do nothing, through glorious Christ I shall be made more than conqueror over hell and the grave. I desire, O my God, to give myself to thee for ever: let me be joined to thee, my God, and live and die under the sweet influences of thine enlightening Spirit. Here I am; do with me what thou wilt: only be not a God that hidest thyself, and withdraw not thy sweet mercy, which is my only hope and plea. O Christ, present me spotless to thy heavenly Father, and make me acceptable in his sight. I also, glorious Father, beseech thee to bless, and take for ever

under thy special care and keeping, my two dear babes. Let them be thine in life and in death; let not sin have dominion over them; but let them be 'washed and sanctified and justified in the name of our Lord Jesus, and by the Spirit of the most high God.' They are thine by creation: make them thine by redemption. I cast them wholly on thy care: Lord God Almighty, reject them not, but let them and me be for ever thine. Be my God in life and death; my stay, my shield, my strength. I desire to devote myself, and all that is mine, or ever shall be mine, to thee.

"FRANCES CUNNINGHAM."

The feelings of a tender and watchful mother, constant in her endeavours to lead her children to an experimental knowledge of true religion, and affectionately solicitous to discover in them the principles of grace and holiness, continually appear in her diary. In this relation, indeed, she was particularly exemplary, whether we consider the tenderness of her affection for her children, or the wisdom and prudence with which she exercised it, the assiduity with which she laboured to promote their comfort and improvement, or the earnestness with which she implored the Divine blessing on her endeavours. When they were, at a future period, removed from under her eye, she still felt an unabated concern for their spiritual as well as temporal interests, and ceased not to seek their salvation with prayers and tears night and day.

The papers which have been discovered, come down only a few years lower than the date of the above extract, and are not numerous. We cannot but regret that no memorials remain of the last twenty years of her life. Perhaps the cares of an increasing family, or the infirmities of age, left her little time to record the exercises of her soul; or, perhaps, prudential motives induced her to discon-

tinue the practice, or to destroy her papers after having written them.

The religious experience of the people of God is as various as the features of their faces, or the incidents of their lives; yet, we may perhaps safely remark, that when God designs to lead any person to remarkable eminence in grace and holiness, he usually accomplishes his purpose, either by calling them to difficult and laborious services, or by imposing on them severe and multiplied trials and afflictions. The latter method was that which he more particularly employed with respect to Mrs. C. The view given of her experience in the above extracts, corresponds with the declarations of Scripture, that "many are the trials of the righteous;" and "that we must through much tribulation enter into the kingdom of God." We cannot but remark, that, in every situation in life, God has trials at command, to exercise the faith, and improve the graces of his people. These, too, are often such as baffle the comprehension of those whose minds are affected only by worldly things; arising from an apprehension of evils which *they* will not allow themselves to fear, from a sense of corrupt principles in the heart which they will not acknowledge, or from the assault of temptations which they seek not to resist. The trials arising from such sources as these, are peculiarly instrumental in promoting that entire renunciation of our own righteousness and strength, that simple dependence on the merits and grace of Christ, that affectionate surrender of our choicest earthly comforts to the will of God, that earnest longing after the purity and perfection of heaven, which are among the most unequivocal proofs of a state of grace, and which the reader must have noticed, written in conspicuous characters, in the above extracts. Often is the experienced Christian ready to adopt the Apostle's words, "O wretched man that I am! Who shall

deliver me from this body of death?" But again, with him he composes his soul in saying, "I thank God, through Jesus Christ our Lord." Blessed is every trial which endears Christ to the soul.

The extracts from Mrs. Cunningham's Diary, which have been laid before the reader, certainly afford unequivocal proofs of the most sincere piety, and even demonstrate a soul distinguished by no ordinary attainments in spirituality, vigilance, and holiness. Yet, they are far from being sufficient to convey an adequate idea of her character; because, not to mention that some of the most interesting passages have necessarily been suppressed, the excellence of her character consisted very much in that which a few extracts of distant dates cannot exhibit; the uniform consistency, the unwearied constancy, the ceaseless perseverance, of her religious course. As the writer of this memoir proceeded in perusing her papers, and was gradually let into the secret of her hidden life, her character continually gained upon him, and rose higher and higher in his esteem. He found that those expressions of penitent sorrow and grateful admiration, which, when they first occurred, might naturally be looked on as extraordinary and occasional, were indeed the habitual expressions of her soul. Day after day, and year after year, with occasional variations of frame indeed, but with a steady and even increasing influence, she discovers the same affecting sense of sin, the same admiration of the forbearance and mercy of God, the same simple trust in the Redeemer, and the same vigilance over the state of her soul; and we are made to feel that a long life of faith and patience, amid many conflicts and trials, is more valuable and glorious than the warmest feelings and most splendid exertions, if arising from principles of only occasional influence. Perseverance in difficult and important pursuits, is justly regarded as the mark of a powerful mind;

but no perseverance is so truly admirable as that effect of more than human power, perseverance in the fight of faith.

The principle which lay at the foundation of her character, was a deep-rooted faith in the doctrines of God's word. She received these doctrines in all their simplicity, with the docility and humility of a little child; she regarded them with the deepest reverence, and felt their influence on her heart. The doctrines of Scripture with respect to the entire depravity of human nature, the sovereignty and freeness of the grace of God, the method of salvation through a crucified Redeemer, and the necessity of the regenerating and sanctifying influence of the Spirit, were the principles on which all her views and hopes in religion were founded. They were engraven by the finger of God on the tablet of her heart. Her conviction of them was not merely speculative, but practical and experimental. Her conscience bore witness to the truth of those representations which the Scriptures give of the state of fallen man; while her heart and affections clung with ardour to the good tidings of the grace and merits of a Redeemer. Her faith was that which is "the substance of things hoped for, the evidence of things not seen." Invisible and eternal things made such an impression on her mind, that she seemed, not merely to believe, but to see and feel them.

One of the most remarkable fruits of her faith, was a holy reverence for God. The influence of this feeling was very observable. Her speech, her manner, her whole behaviour, intimated that she cherished an habitual sense of the presence of God, and a holy fear of his Divine Majesty. She seldom mentioned the name of God without a visible pause. She noticed, with much care, his providence in the various events of life. Nothing in the least degree remarkable could take place without being instantly

referred by her to the agency of Providence; and the inquiry at once arose, "What does God intend by this? what does he intimate as his will and my duty?" She "endured, as seeing him who is invisible." Whatever might befall her through the instrumentality of human agents, or in the ordinary course of life, she regarded God as the doer of it, and turned her thoughts away from the creature, to direct them to Him. The Second Person of the Godhead was the object of her adoration and delight. She seldom mentioned either God or Christ, whether in conversation or in prayer, without some such epithets as, "glorious, adorable, precious;" which, in her, were not the odious cant of hypocrisy, but the expression of the most sacred feelings. Her reverence for God was the cause of her deep sense of the evil of sin; for, regarding it as committed against God, she could not esteem it a light evil.

The following incident may serve to illustrate the nature of the associations that prevailed in her mind, and the tenderness and depth of her religious feelings. She happened to be in London at the time of Mr. Hastings' impeachment, and was one of a small party who had obtained an order for admission into Westminster-hall, on one of the days of that celebrated trial; but, on presenting the order, the door-keeper objected to it, observing, that the seal was not that of the nobleman whose signature it bore. The party felt themselves in a very unpleasant situation; and Mrs. C., who was naturally timid, and who trembled at the imputation of forwardness or deceit, was particularly agitated. In this exigence, a gentleman addressed them, and after inquiring into the circumstances of the case, spoke to the door-keeper, and procured them admission. This circumstance sank so deeply into Mrs. C.'s mind, that for a night or two it banished sleep from her eyes. The reader will easily conjecture

what thoughts and feelings it suggested. It carried an awakening impression to her mind, of the necessity of having her soul "sealed unto the day of redemption;" of the disgrace and misery of those who shall be rejected at the last day; of the condescension and grace of Him who intercedes for the guilty; and of the happiness of those who are admitted into heaven.

It is often thought that those whose views of God are peculiarly solemn, and whose sense of sin is deep, are characterized by a melancholy habit, which is hostile to all enjoyment. But no idea can be more erroneous. Such views, indeed, naturally produce an habitual seriousness of mind; but this is by no means inconsistent with the purest delights. It deserves to be considered, that the more deeply we are impressed with a sense of the Divine glory and of our own sinfulness, the more we are disposed to prize the expressions of the Divine goodness. The goodness of God is commended, on the one hand, by a sense of our own worthlessness, and on the other, by a discovery of his excellence and greatness. This was remarkably the case with Mrs. C. Her sense of the infinite love of God in "giving his Son to be the propitiation for our sins," was profound and lively. But even the slightest instances of Divine goodness in providence, which many would have entirely overlooked, she acknowledged with a liveliness of feeling, with a depth of gratitude, which, without having such views as she had, we should almost think disproportioned to the occasions which called them forth.

Of her assiduous attention to religious ordinances we have had abundant proofs in the extracts from her papers. The spirit with which she attended the public ordinances of religion, was still more admirable than the constancy of her attendance. She went to the house of God simply to worship God, and to hear his word. It seldom happens that

a person of her discriminating judgement, with respect to the truths of the Gospel, is so entirely free from the influence of personal considerations in regard to the public teachers of religion. Though deeply hurt when the great truths of the Gospel were mutilated, and especially when any thing was said which seemed to advance human merit, or detract from the honours of free grace, she was nevertheless exceedingly candid in interpreting what was said, and was able to derive benefit and comfort from very ordinary discourses.

Indeed, in regard to her fellow-creatures in general, one of the most remarkable features of her character was, her candour in judging. She was slow to discern the faults of others, and backward to mention them. In her earlier life, she laments, on some occasions, that she had been betrayed into unguarded and severe expressions with respect to others: she even, with the sensibility and severity of a watchful and jealous conscience, mentions backbiting as one of her besetting sins. But certainly, no one ever obtained a more complete victory over herself. When she found it impossible altogether to justify the actions of others, she did not judge their motives, but rather mentioned such apologies as the case would bear. Unconscious of the superiority of her own attainments, convinced of the necessity, in her own case, of all the grace she could obtain, abashed by a sense of her own infirmities, she was not at all concerned to judge others, but without self-denial embraced that precept, "Honour all men." She felt the force of that question, "Who art thou that judgest another's servant? —For we must all appear before the judgement-seat of Christ." This was the source of her candour; an habitual recollection of judgement to come, a referring of every thing to that awful day.

Her charities were extensive. In performing them, she was governed by the pure principles of the Gos-

pel. She felt it a duty which she owed to her God and Saviour, to devote a considerable portion of her income to charitable purposes. She "considered the case of the poor" with wisdom and tenderness, and delighted in relieving their distresses. Many are the families, both in the parish in which she resided, and in the neighbouring parishes, which will long remember her kindness. She took a particular interest in the extensive endeavours made of late years to diffuse the knowledge of the word of God, and to promote the conversion of heathens and of Jews, and liberally contributed to the advancement of these great objects. But, in all her acts of beneficence, she was exceedingly careful to avoid ostentation. She felt the obligation of that admonition of our Lord, "When thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret." From the most conscientious motives, she made it quite a system to conceal her name, as often as it was practicable, from those to whom she extended relief, or to whom she remitted her contributions for any important object.

It has been observed, that the graces of the Christian character are nearly allied. The fruits of righteousness commonly grow in clusters. But what particularly distinguished her, was that spiritual humility which deeply feels the depravity of our nature, and the deceitfulness of our hearts, which sees the emptiness and worthlessness of all human goodness, and which reposes all its hopes on the atoning sacrifice and meritorious righteousness of Christ. This was the principle that seemed to have habitually the ascendant in her mind; and it was the best of all preparatives for a dying hour.

For the last ten years of her life, she was a widow; and as her children had been removed from under her eye, she passed much of her time alone. The same traits of character that marked the former

periods of her life, continued to distinguish her; a dread of the temptations of the world, and of the society of the ungodly; an affectionate esteem of the people of God, yet, a frequent preference of retirement to the company even of those whom she approved; a disposition to silence and to passive waiting upon God; an abstinence from the desire of many things that are lawful; a love of secrecy, not only in her acts of charity, but in many of her ordinary proceedings; a holy strictness of conversation; and a spirit of watchfulness and prayer. Indeed, throughout her whole life, her religion lay chiefly between God and her own soul.

In referring to the period of her widowhood, it would be doing injustice to her character to omit mentioning a trial, of which she had some experience in the former parts of her life, but was now made to taste all the bitterness. Though she was possessed not only of good sense and prudence, (qualities in which she was eminent,) but of singular tenderness of conscience, exercising herself in this, "to have always a conscience void of offence towards God and towards man;" and though, in cases of a competition of interests, she was particularly fearful of encroaching in the smallest degree on the rights of others; she did not altogether escape that "strife of tongues," and those "hard speeches," with which the most upright persons are often assailed. She even had the hard fate to be the subject of reports which affected the purity of her motives, and the justice and impartiality of her conduct, in regard to some important concerns. Her behaviour under this very severe trial, exactly corresponded to the character displayed in every part of her Diary: it was a singular model of meek forbearance and passive submission; a striking example of that resignation which, recognising the hand of God in the trials that proceed from man, commits its cause to the Lord, and patiently waits for its sentence

from his mouth. With the most appropriate truth she might have adopted the words of the Psalmist, "I was dumb, I opened not my mouth, because Thou didst it." "I was as one that heareth not, and in whose mouth are no reproofs." The trials with which she was assailed, appear, with the clearest evidence, to have operated like "the refiner's fire and the fuller's soap." They produced effects the very opposite of those which trials of a similar nature usually produce in unsanctified persons: instead of irritating her pride by wounding it, they led her to humble herself before that God to whose providence she referred them, and taught her to be particularly careful to exercise the utmost charity in judging of the motives and conduct of others. Indeed, of late years she was scarcely ever known on any occasion to betray symptoms of anger or resentment, or to utter an unkind word with respect to those by whom she conceived herself injured. Above all, her trials exercised her faith, quickened her prayers, and promoted her habit of secret communion with her God. The trials she met with in youth, in her father's house, gave rise to many of the most interesting exercises of her soul; and the greater trials she met with in after life, appear to have been among the most remarkable means employed by Infinite Wisdom to wean her soul from the world, and to promote her "meetness for the inheritance of the saints in light." It is commonly found, that where great progress is made in the Christian life, it is effected by means of sharp trials, which require large supplies of grace from that God who has said, "As thy day is, so shall thy strength be," and which keeps in vigorous exercise the grace which his goodness supplies. We are certain that she does not now regret her trials here, nor think them too many.

For six months before her decease, she was sensible of a decline in her health; and as death had

been familiar to her thoughts, she readily admitted a persuasion that it was near, though it was not till a much later period that her friends felt any serious alarm. When informed of the first severe attack of her disease, the Writer of this memoir went to visit her, with some apprehensions with respect to the probable state of her mind. Knowing how deep and affecting were her views of the majesty of God, of the hatefulness of sin, and of the importance of that change which fixes the soul in an everlasting and unalterable state, he was afraid that the approach of death might be peculiarly awful to her, and that her mind might be subjected to disquieting apprehensions. But these fears were quickly removed. Though aware of her danger, she was composed, resigned, and even cheerful. She expressed her humble trust in that Saviour, whose faithfulness she had ever experienced, and who says to each of his people, "I will never leave thee nor forsake thee." In the progress of her disease, she enjoyed habitually the same tranquillity of mind, and exercised the same humble confidence in God. At one time only, her mind seemed to sink under the weight of her sufferings, and the awful anticipation of approaching judgement; but the conflict was of short continuance, and she was enabled to resume the exercise of faith and hope. She often spoke of eternity as a subject which filled and overwhelmed her mind; as a state in the prospect of which, the world and all that it contains, sank into utter insignificance.

She repeatedly remarked, that the more she knew of her own heart on the one hand, and of the demands of the Gospel on the other, she felt the more how difficult it is to be a real Christian. She often spoke affectionately to her children, exhorting them to seek, above all things, the salvation of their souls, and expressing her hope that they would ever "dwell together in unity." During the sleepless nights that were appointed her, she employed herself

in meditating on the Scriptures, and in the exercise of prayer. And it may not be amiss to notice, that it was sometimes her employment to think over the questions and answers of the Shorter Catechism, and to convert them into subjects of prayer. On one occasion, when she was speaking of the solemnity and awfulness of death, a friend affectionately observed, that the recollection of a life so watchful and spiritual as hers, might surely afford her comfort in the prospect of death. She replied with some earnestness; "Alas! my life has not been of that description: I feel the necessity of looking entirely away from myself to that fountain which is opened for sin and uncleanness." Indeed, in the whole course of her illness, the atoning sacrifice of Christ was the sole stay and support of her soul. To this she looked with the earnestness of an awakened soul when first brought to a penitent sense of its sins; and such was her sense of her own imperfections, that she would not admit of any allusion to her attainments as a Christian. When her sister once asked her, whether she thought that her disease would issue in death, she answered, that that was hid from her; adding, "The Lord's will be done." At a somewhat later period, when I happened to be alone with her, she observed, that her dear friends still flattered themselves with the hope of her recovery, but that she was persuaded she should not recover; at the same time expressing her willingness to resign herself to God, whether he chose to prolong her life, or to take her speedily to himself.

In the course of the last two or three days, she rapidly declined, and was able to speak very little. Though tried with much pain, and sinking under accumulated diseases, she exercised an unwearied patience; praying much herself, and often entreating the prayers of her friends. In the evening preceding her death, she desired her sister to read the last two chapters of the Revelations; after this had been

done, she repeated earnestly and affectionately, "Come, Lord Jesus, come quickly." She then desired that the xviith chapter of John's Gospel might be read, and spoke with much interest on that verse, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." After prayer had been made in her hearing, she expressed an anxiety lest her friends should be injured by their unremitted attention. Some time after, she again expressed her confidence in the Great Physician of her soul. From this period, about twelve at night, she continued with little interruption in earnest prayer, in a voice for the most part audible, till within a few moments of her expiring pang, about three in the morning of the 15th of August, 1811; maintaining to the last a firmness of mind, a composure of soul, and a humble confidence of hope, which entitle her death to be ranked among the victories of the faith of Jesus.

In contemplating the death of martyrs, we are struck with admiration at the grace given them, and are confirmed in the faith for which they died; but we seldom consider them as models for imitation, since we are in little danger of ever being placed in similar circumstances. But, in reviewing the death-bed of a private Christian, we witness a scene which speaks more directly to ourselves, which presents circumstances in which we ourselves may soon be placed, and which affords a model which we are imperiously called on to be prepared to imitate. And how can we be prepared to imitate the saints in their death, but by diligently seeking that grace, and faithfully practising those virtues, which characterized them in their lives? "Precious in the sight of the Lord is the death of his saints." "Be not slothful, but followers of them who through faith and patience inherit the promises."

MRS. MARGARET MAGDALENE ALTHENS.

Mrs. Althens, whose maiden name was Jasper, was born of respectable parents, but shared in the vicissitudes so common in human life. Though brought up with better expectations, she lived in the capacity of a servant from October 1776, until a few weeks before her marriage, which took place in January, 1784. This humble situation, however, was so sweetened to her by the light of God's countenance, and so sanctified by the blessing of his Holy Spirit, that, in several parts of her Diary, she expresses great thankfulness to God for those dispensations of his providence, painful as they were at the time, which rendered it necessary. She was thereby secluded from many temptations and snares; and her state of dependence was not burdensome, because she depended upon the Lord, whom she served. We shall give her own account of her early life and conversion, adding a few extracts from her Diary; and subjoin four letters to her husband and children, written to be delivered after her decease.

"I was born the 23d of July, 1752. I can remember to have had, from early infancy, serious impressions of religion upon my soul. The awful thoughts of heaven, hell, death, and eternity, engrossed much of my attention. And I have often prayed, under the most alarming sensations, for mercy.

"My father died when I was two years and a half old. My mother being a German, I was educated in that language, as well as in my native tongue: and in the fifteenth year of my age, I was confirmed in the German chapel by the Rev. Dr. Wachsell. I must with gratitude acknowledge that he spared no pains to instruct me in the great principles of religion.

But the endeavour of man cannot reach the heart, unless influenced by the Spirit and power of God. Though I was confirmed and admitted a member of the congregation, I knew no more what a change of heart meant, or an experimental knowledge of Jesus Christ, than one who had never heard of him.

"After an illness, from which the Lord was pleased to raise me up, I went into the country to my dear aunt's, for the benefit of the air. Soon after, she had an invitation from Lady H—— to the opening of the chapel at Tunbridge Wells; and I, as being with her, was invited likewise. This pleased me, and I was some way happy in the thought of going; for though I made no profession of religion, I felt at times a love for the ministers and people of God."

While here, it appears that the writer was much impressed with the sermons which she heard; her feelings were very powerfully excited, and she had, in particular, a deep sense awakened of the love of God. She returned to London, determining to lead a religious life. The account proceeds:

"I now read hymns, and endeavoured to learn some by heart; and fully resolved, thinking myself sufficiently strong, that I would be very serious and religious for the future. I thought I saw a beauty in religion, and wished to be more acquainted with it. On our way home, we dined at a house which had pleasant fields behind it. I took my book in my hand, and sought a retired place, to read and meditate on the loving-kindness of God towards me. And for the first time that I ever sincerely prayed, I kneeled known, no eye seeing me, and earnestly entreated that the Lord would give me grace and strength to persevere in my resolution of devoting myself to him, and that I might live and die in his fear. I looked back upon my past life, and was grieved to think that I had spent nearly sixteen years in the service of Satan, and had been led captive by

him at his will. When I came home, I endeavoured to set about the desirable reformation. I prayed morning and evening, read the Bible, and outwardly appeared very decent. I was much delighted in going with my aunt to hear the preaching. But still I knew nothing of what a change of heart meant. I thought I had arrived at my highest attainment, and that all was well: I had already established a righteousness of my own, which I supposed was sufficient to justify me before God.

"But the Lord soon gave me to see my mistake, in hearing a sermon by Mr. W——, from the words, 'Thy God thy glory,' Isaiah, lx. 19. When he pointed out the wretched state of sinners by nature, that they have no power to help themselves, or to make satisfaction for one sin, and that without the atonement of Christ they cannot obtain pardon, my mind was much agitated. I began to see that I had sinned against a holy God, and was unable to offer restitution. This filled my heart with sorrow and my eyes with tears. Then was my former comfort turned into the deepest gloom. I saw it was impossible to help myself; yet, I thought I had one prop to support me, which was prayer. I wrestled with the Lord for mercy, and when I had learned to stammer a few broken accents, I was never happy but when at a throne of grace. And though I could say little more than 'God be merciful to me a sinner!' I had sometimes a gleam of hope, that if I sought him I should find him. This hope animated and revived my drooping spirit."

Such is the account which Mrs. Althens gives of her own conversion. Her mind was for some time greatly agitated; but at length, through conversation with the minister on whom she attended, but especially the study of the Bible, she was led to take comfort in the cleansing efficacy of Christ's blood, the sufficiency of his atonement, and the freeness of his grace. This was in the year 1768.

The extracts from her Diary commence at a somewhat later period, and extend till within a few weeks of her death.

"January 18, 1776. This evening met with a grievous trial.—But, hush! shall I dictate to the Lord? Forbid it, O my God! May I be still, and bow with humble submission: thou knowest what is for my good. Thou hast not promised to exempt me from trials, but to support me under them. What most pained me, was, a slight from one to whom I ever was a sincere friend, and whom I looked upon as a friend to me. I did not deserve it at her hands, nor could I have so treated my greatest enemy, if in my situation. But I must not shew resentment; I must endeavour to overcome evil with good. O that the forgiving, loving spirit of my blessed Lord and Master may reign in my heart! May I live upon him, and be content with every thing that befalls me!"

"March 27. Walked in Westminster Abbey; surveyed the sumptuous monuments containing the remains of many whose names are enrolled in the book of fame. But, alas! what are they the better if not found written in the Lamb's book of life? What are the great warriors and captains, to the happy souls who overcome the world, the flesh, and the devil? These great conquerors could not conquer death; but the Christian can triumph over it. The believer's name is enrolled in the annals of heaven. May mine be buried in silence here, so that it be remembered there! My utmost ambition is then satisfied."

"November 4, 1780. The account I heard of my dear brother's death, is confirmed. He was wounded in an engagement, and carried on shore, where he died, and was buried. I read the mournful news with sensations which I cannot describe. O my dearest brother! why was I not with thee to perform the last kind offices of life, to bathe thy bleeding wounds

with my tears, to wipe the clammy sweat from thy face, and administer some consolation to thy drooping spirit? Who knows what were thy sufferings and the anguish of thy soul in the last moments of thy life? What tribute can I pay to thy memory, more than wearing a mournful habit for thy sake, and retaining thy image with the fullest impression upon my heart? There thou shalt remain the subject of my serious thoughts, and I will weep for thee in my retired hours."

"Dec. 31. Another year is gone. Lord, grant me grace to give up all my concerns and my heart to thee! Pardon my many provocations and backslidings, receive me graciously, and love me freely. Sanctify all thy dispensations to me. Thou hast lately cut off a right hand. Thou hast indeed wounded me in a tender part; but, as I trust it was with a design to cure, though one whom I dearly prized is gone, I will still say, 'Thy will, O Lord, be done.'"

"March 21, 1781. The returning spring begins to appear, the snow-drop shews its head, the violet cheers us with perfume. The hedges and trees are shooting forth their buds, and in a few weeks they will be dressed in all their beauty; and the pretty birds, sheltered by their shade, will tune their notes to their Creator's praise. Few are acquainted with the real pleasure of a retired life in the country; I would not exchange it for the most magnificent palace,—for all the grandeur the world can bestow. Here, my mind, free from the cares and hurries of the world, can contemplate the wondrous works of an Almighty hand. I prefer the beauties of the early dawn, to the finest sight the art of man can produce. How beautiful the streaks of gold which tinge the clouds! Then the rising sun diffuses lustre all around, and the damps and chills of the night give place to the light and heat of the day. Come, you pleasure-takers, who waste the day and great

part of the night in dissipation and folly; leave your downy pillows, and view the splendours of the morning! Creation, and all its works, fulfil the commands of God, and nothing but order and regularity is seen."

"February 1, 1782. Lord, pity the poor in this sharp weather, and incline the rich to relieve them. We have many noble charitable institutions; but still, were the one half of what is spent in folly and dissipation, employed in these uses, how many sorrowful hearts, widows, and fatherless, would rejoice! And what blessings would redound to the cheerful giver! 'If ye have done it to one of the least of these,' our Lord says, 'ye have done it unto me.' What consolation in a dying hour, from a consciousness, that time, talents, and fortune, were devoted to his service! Our good works will not recommend us to the favour of God; but, as evidences of our love to him, they will meet with acceptance. Surely they who love Christ, will love to tread in his steps; and he went about doing good to the bodies and minds of sinners, and some of his greatest enemies were partakers of his bounty."

"May 10, 1784. How apt are the cares of this world to draw the mind from heavenly things! But let me shake myself from the dust; and may every avenue of my heart be open to the impressions of Divine grace, that I may be rooted and grounded in the knowledge of my Saviour. My obligations to him are very great, and still he daily affords me new favours. The solicitude I feel to please a beloved husband, often upbraids me with the coolness of my affection to my great Husband, my Redeemer, the Holy One of Israel. I cannot receive kindness from my husband, without making all the return in my power. My affection to him increases daily, and I think that, to promote his good, I could part with life. Can I feel thus towards a sinner like myself, and be less sensibly influenced by the good-

ness of my Creator? Oh the frailty of the human heart!"

"December 8, 1787. And is she indeed departed,—my aunt, my dearest, most valued friend? It is too true. Can my tears soon cease to flow for her, who has emphatically been more than a mother to me? Every thing that bears a resemblance of goodness in me, I first derived from her. She was the instructor of my infant mind, and taught me early to reverence my Maker, and to attempt the paths of religion. It was through her, I first had the privilege of hearing the blessed gospel. But I shall see her no more in this world. How did she, with uplifted eyes, breathe out her requests to the Lord, for blessings upon me and mine! Never can I forget her kindness to me in my last lying-in; with what affection she spoke, when she was brought into my room, and how she prayed over me and the dear babe! O my beloved aunt, many an hour shall be consecrated to thy memory! Very pleasant thou wast to me in life; and death, I trust, shall not long divide us. She breathed her last yesterday, the 7th, in the 85th year of her age. Her sufferings in her last illness were great. She prayed for support, and was answered. From the time she was taken ill, to her death, she was a pattern of patience. Not one complaining word dropped from her lips. A few hours before she died, she took my hand, and looking around earnestly, cried, in a seeming ecstasy, 'There they all stand!' But her speech faltered, and she could add no more. I apprehend, that (like Elisha's servant) she saw the angels who were waiting to convoy her spirit to the regions of peace and joy."

"May 19, 1789. As many of my friends wish me to have the advice of Dr. M——, I have this day applied to him. He apprehends that I have not been rightly treated, and that I may yet recover; as he thinks my disorder is not a consumption, but

a great inward weakness, owing to my having suckled my child too long. I have put myself under his care. I hope I can adopt the language of Dr. Young:

> 'Come life, or death, is equal; neither weighs.
> All weight in this—Oh! let me live to thee.'"

"May 26. One affliction seldom comes alone. My eldest child is so exceedingly ill, that I fear his life is in danger. But if the Lord should be pleased to take him, I feel myself perfectly resigned to his will. There is little prospect of my living to see him brought up; and it will be a matter of joy, to think that his course is so soon finished, and that he has gained the prize of victory, without entering upon the field of battle."

"June 13. I am still under the care of a physician, but he gives me no hope. Indeed, it would be both cruel and in vain to flatter me now; for my own weakness informs me that I am going apace. I bless my God, I can now say, Thy will be done! I can give up my dear husband and children, with every earthly connexion, into his hands. He will take care of them. My husband's trial is great. I feel more for him than for myself. But Heaven will make amends for all! Oh, how I pant and thirst for the happy hour, when my Father will send his angels to convoy my spirit to rest!

"There remaineth a rest for the people of God. I know that my Redeemer liveth. O death, where is thy sting? Henceforth there is laid up for me a crown of righteousness! When I walk through the valley, I will fear no evil: thy rod and thy staff comfort me. Blessed are the dead which die in the Lord!

"I bless God, I have not one fear concerning dying. That Almighty Lord who has so wonderfully preserved me to the present moment, will not

forsake me in my last extremity. No; when flesh and heart fail, He will be the strength of my heart, and my portion for ever.

'And will Jehovah condescend
To be my Father and my Friend?
Then let my songs with angels join;
Heaven is secure if God is mine!'"

These last paragraphs, dated the 13th June, were found upon a detached piece of paper, and were probably the last she ever wrote. She expired on the 28th July, 1789, aged thirty-seven years.

LETTERS

WRITTEN TO HER HUSBAND AND CHILDREN.

Letter to her Husband, No. I.

MY MOST DEARLY BELOVED!

I frequently hear of the death of one and another in child-bed, which fills my mind with apprehensions; for what am I better than they, that I should expect more favour from the Lord?

The sun of prosperity has shone upon me for five years, and I have been blessed with one of the best of husbands, which makes the thought of the parting stroke most sensibly painful to me. If it were not for the great realities of religion, I could not give up the beloved of my heart. All the powers of my soul are at work, when I think what your feelings will be in the trying hour of separation. But, my dearest, grieve not as without hope. When a few more years have finished their course, I trust, through the merits of the great Redeemer, that we shall have a happy meeting in our heavenly Father's house. Then, parting, sighs, and tears shall be no more. Then, I humbly hope, we shall be for ever united in singing the song of Moses and the Lamb.

The Almighty, who, by a chain of providences brought us together, and only lent me to you for a

short space, has an undoubted right to recall me when he pleases. Very pleasant hast thou been to me in life, and in death we shall not be divided. You will shed a tear to my memory, when you reflect on the many, yea, I may say, very many happy hours we have spent, and the endearing conversation we have had together. But the subject is too delicate, I must not dwell on it. Those seasons are now past. They are vanished like the morning cloud or early dew. Nothing now presents itself to me, but sorrow, anguish, weeping friends, the gloomy appendages of death, and an opening grave.

This is a dreary prospect; but, blessed be God, here it ends. Beyond the grave, the scenes are bright and happy. My reconciled God in Christ Jesus will receive me, place a crown of glory upon my head, and fix my abode for ever among the sons of light. Angels wait their commission to conduct me to the New Jerusalem above, when, with a golden harp and a palm of victory, I shall shine a monument of mercy.

There I shall wait the happy period of your arrival. Let this consideration restrain your tears,—your sincerely affectionate wife is not dead, but sleepeth. You may commit my body to the ground, in sure and certain hope of a joyful resurrection. When you are performing the last kind offices of affection, I shall be rejoicing before the throne of God, drinking of the rivers of pleasure that are at his right hand.

If I should leave a helpless infant, you will take care of it, and let it be brought up with the rest, in the nurture and admonition of the Lord. I am not solicitous to have my children great, but it is my earnest wish and prayer that they may be good. My beloved, press forward; a glorious prize awaits you. Be faithful unto death, and you shall obtain it. If you see me in my coffin, rejoice over me, and say, What was mortal, the worms shall destroy; but her

soul, arrayed in the robe of the Redeemer's righteousness, lives, to die no more. Death is swallowed up in victory. We fall, we rise, we reign!

May the God of my youth, the protector of my advancing years, and the support of my now declining days, keep you under the shadow of his Almighty wings! May he be your guard and guide through life, your comfort in the hour of dissolution, and your portion and happiness throughout the ages of eternity!

Your affectionate wife, in life and death,
M. M. A.

Letter to her Husband, No. II.

MY MOST DEARLY BELOVED!

When you are reading these lines, there will be nothing left of me but a cold lump of clay. I bless God for having heard and answered my prayer; for, you know, I have often expressed a desire that my immortal spirit might take its flight before yours. Long may you live for the sake of your dear family, to bring them up in the fear of the Lord! Let me entreat you not to sorrow as one without hope, for be assured that I am happy. I know that the enormous account of my sins is blotted out by the precious blood of my crucified Redeemer, who came into the world to call, not the righteous, but such sinners as I am, to repentance; and he has declared, that where he is, his people shall also be. So that I am only transplanted from the church militant, into the church triumphant, to join with that general assembly in praising the riches of redeeming grace and dying love.

I hope you have no doubt of the sincerity of my affection to you. Heaven is my witness, that your temporal and spiritual welfare has been the subject of my incessant prayers; and, I trust, they will be answering when I am sleeping in the dust. If the disembodied spirits may be favoured with the know-

ledge of things done below, and still interested in the concernments of their dear relatives, as I have some reason to think they will,—how gladly shall I accept the pleasing employ of attending you as an invisible guardian-angel, to warn you of dangers, and lend you aid in every season of distress! My first care should be, to wipe the tears from your beloved cheek, to soothe the wound my removal has made, and to help you to triumph over your loss with the fortitude and resignation becoming you as a child of God.

Time is short: in a few revolving years, at most, your silver cord of life will be loosed, and your golden bowl broken. Then, when every earthly comfort shall fade, you will know the worth of redemption by the sufferings and death of the Son of God. Oh, that when flesh and heart shall fail, you may find him your strength and portion! If so, what a joyful meeting shall we have, to part no more, in his presence, where there is fulness of joy, and where all tears shall be wiped away!

I thank you for all the kindness you have shewn to me, a most unworthy creature. You have indeed been a tender and affectionate husband to me. In you I have found a bosom friend, and my cares have been reposed in your beloved breast. My earthly happiness has been too great. I acquiesce. He who gave me life, has a right to take it. I go to permanent happiness without alloy, where sorrow can find no entrance.

And now, with all the solemn appendages of death in my view,—the gloomy grave, and an eternal world, into which I am about to enter, I lift up my hands in supplication for you. May the blessings of the eternal Jehovah rest upon you! May his presence be your light and your strength, to direct and support you through all the changes of this mortal life! And when you are bidding adieu to all in this world, may his Almighty arm be your defence, and may his

heavenly messengers convey your departing spirit to the unsullied regions of eternal peace! Adieu! till we meet to part no more. The Lord bless you!

Your affectionate wife,

M. M. A.

Letter to her Husband's Two Children by a former Wife.

MY DEAR FREDERICK AND CHARLES!

The ties of relation between us are broken, and you will see her no more, who has very imperfectly fulfilled to you the duty of a mother-in-law. However, I would hope that some of the instructions you have received from me, will make an abiding impression upon your minds.

I now address you in the sacred language of Scripture, "Remember thy Creator in the days of thy youth." It is recorded to the honour of king Josiah, that he sought his God while he was yet young. Samuel, likewise, was called early to acknowledge the God of his fathers. These instances are left upon record for our instruction and encouragement, that we should go and do likewise. And God has said, "They that seek me early shall find me." By seeking the Lord in early life, you will escape many temptations that you will otherwise be exposed to. Do you ask me how you are to seek him? Read the Bible with attention, and pray over it. The path you are to walk in, will then appear more and more plain.

Believe in that Almighty Being, who created the world and all things in it; who gave you your birth, and has preserved you to the present moment; and who will, if you confide in him, not only support and guide you through life, but will be your strength and portion in the hour of dissolution, when flesh and heart shall fail.

Believe in his Son, the Lord Jesus Christ, who condescended to take our nature upon him, and to

die for our sins, that we might die unto sin, and live to the praise and glory of his holy name. He who is THE TRUTH, has declared, that whosoever believeth in him, shall be saved,—shall live for ever.

Believe in the Holy Spirit, who will enlighten your understanding, instruct you in the ways of true religion, and enable you by a life and conversation agreeable to your profession, to adorn the doctrine of God our Saviour in all things. But "if any man have not the Spirit of Christ, he is none of his." It is the religion of the gospel alone, my dear children, that can regulate your affections, refine your tempers, and make you appear amiable in the sight of men. For then they must admire your conduct, even if they disapprove of your singularity. For a Christian must be singular, because his walk is not with man, but with God. Let me therefore entreat you to be faithful to God, even unto death, and he will give you a crown of life.

And now, my dear Frederick, I request you to behave with dutiful respect to your honoured father. He has been a good father to you. Endeavour to alleviate his present affliction, by the utmost attention to his person and business. And if you see him wear the aspect of sorrow, desire him not to grieve for me, but rather to rejoice that I am delivered from the miseries of mortality, and have my fixed abode with the saints in light.

And now, my dear children, I bid you, for a time, farewell. That God may be your guide and protector in youth, and to the end of life, is the dying prayer of

Your affectionate mother,

M. M. A.

Letter to her own Three Children.

MY DEARLY BELOVED ANDREW-HENRY, WILLIAM, AND GEORGE!

When you are capable of reading these lines, the hand that wrote them will be mouldered into dust. If God had prolonged my life, it would have been my delight to have instructed you in his fear, and to have cultivated in your infant hearts, reverence and gratitude to your Creator.

But the Almighty, who cannot err, for wise ends, has appointed a separation. He is about to take me from this vale of sin and misery, to celebrate his praise, and to admire his glorious perfections, in his heavenly kingdom. I cannot leave the world without bequeathing to my beloved children a few instructions, as my dying advice; which, so far as they are agreeable to the word of God, I humbly beseech him to give them grace to value.

You have a father, who, I am sure, loves you, and if it please God to spare his life, will do his utmost to have you brought up in the Christian religion,—a blessing for which you can never be sufficiently thankful. I entreat you, yea, I charge you, as you shall answer it at the dreadful day of judgment, that you love and serve your God in sincerity and truth; otherwise, she who brought you into the world with sorrow, will, at last, rejoice in your just condemnation.

I admonish you to love the Bible, to read it with attention, and pray God to enlighten your understanding, that you may know and approve the glorious truths which that blessed book contains. To reading, add meditation. Do not read it as a history, in which you are no way concerned; but remember, it is the word of Him who is not a man like yourself. It is the word of a God who is perfect and holy in all his ways. It is the book by which your heart and actions will be tried. Try yourself by it repeatedly,

and endeavour to make yourself well acquainted with its contents. It is recorded to the honour of that eminent Christian youth, King Edward the Sixth, that if at any time he let the Bible fall, he would take it up with reverence and concern, as having treated the word of his Creator with disrespect.

But, my dear children, to reading and meditation you must add fervent prayer. Consider yourselves, as you really are, sinners, by nature and practice. In sin you were conceived and brought forth. By the disobedience of one man, sin entered the world, and death by sin, as you may read in the third chapter of Genesis. But, "by the obedience of one, many are made righteous." This one, who took compassion on Adam's lost race, is no other than the Son of God, who dwelt, from eternity, in the bosom of his Father. This Prince of Peace was the sinner's only friend, who gave his life a sacrifice for sin. He gave his life a sacrifice for you, my dear children, if you do but believe in him. Oh, reject him not, but give up yourselves a willing sacrifice to his service! You will find his ways to be ways of pleasantness, and all his paths, peace; a peace which the world knows nothing of, which it can neither give nor take away.

I entreat you to honour and obey your dear father. "Honour your father and mother, is the first commandment, with promise." And the apostle says, "Children, obey your parents in all things." I do not mean only, that you are to obey his commands; you ought likewise always to reverence his person and character, and make his interest the object of your attention. Should you be intrusted with the concerns of his business, punctually fulfil the trust reposed in you, with diligence, alacrity, and delight. Ingratiate yourself into his favour by the most endearing and observant behaviour; and always, whether in his presence or absence, behave towards him with that respect which is due.

If he should again enter into the marriage state, I

lay it as an injunction upon you, that you treat your mother-in-law with dutiful respect. Try to win her affections; and if you gain them, make it your study to secure them.

Love your brothers. You are the youngest in the family, therefore it is your place to submit to them. Let not envy or malice reign in your hearts; but endeavour to live in peace and harmony with each other. Thus shall you be blessed of the Lord, and be made a comfort to the family to which you are united.

Again, I entreat you to be lowly in heart and life. Pride banished angels from happiness in heaven, to the lowest depths of misery in hell. The Scripture declares, that "whoever exalteth himself shall be abased, but whoever humbleth himself shall be exalted." A proud person is an ignorant one. Seek, therefore, of the Lord the true knowledge of yourself, and then be proud if you can. Imitate the character of our Lord and Master, and you will be a pattern of humility. Despise not the poor, but administer to their necessities as far as you are able. Save your pocket-money, and dedicate it to the Lord's poor; and he will abundantly repay you. A cup of cold water, given in the name of a disciple, shall not lose its reward.

Love retirement, and be more fond of being alone, than of letting your tongue run in company. Thus you will improve your mind, and be qualified to act either in public or in private life.

Love your enemies, if you should have any. Be not bitter against them: if you cannot turn their hearts, pray for them. In this way you will heap coals of fire upon their heads, and constrain them to admire your conduct.

Follow not the vanities of the present age. I charge you not to love the card-table, nor to frequent play-houses, balls, assemblies, or any of the scenes of dissipation, by which, as by so many baits,

Satan takes advantage to entangle deluded mortals. These amusements will afford you no comfort in a dying hour. Resist the devil, therefore, and he will flee from you. Wear the sword of the Spirit, the word of God, in your own defence, and keep it bright by repeated use; and then you need not fear either the displeasure of men or the rage of devils; "for who is he that can harm you, if you are followers of that which is good?"

Be not ashamed of the cross of Christ; it is the Christian's glory; it is the power of God unto salvation. But "whoever will live godly in Christ Jesus, must suffer affliction." Love the people of God, and cultivate an acquaintance with them. They are the excellent of the earth, and it is for their sakes that the world is upheld. But, my dear children, you must not consider all those as the people of Christ, who make profession of his name. He had but twelve apostles, and one of them was a devil. Many call him Lord, to promote their own ends, to whom, in the great day, he will say, "Depart from me, I never knew you." Be not content with the *shell*, but seek for the *kernel* of true Christianity. Let redeeming love be the principal object of your study. Search for those treasures of wisdom and knowledge, which the angels desire to look into. This happy knowledge will qualify you, if not for offices and dignities upon earth, for a most honourable advancement in heaven. Contemplate the perfections of the Son of God. An habitual remembrance of his agonies and dying love, will be as a golden altar, whence you may take a coal to enkindle the sacred flame of love in your own breast.

Love the house and public worship of God,—that you may say, with David, "My soul longeth, yea, even fainteth for the courts of the Lord. I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." Go not with unhallowed lips into the sanctuary, but let your

heart and voice join in singing the Saviour's praise. Keep the Lord's day holy; let no work be done by you in it, but what is absolutely necessary, and such as you will be able to answer for at the great day; I mean, especially, when you shall be your own masters. Devote the Lord's-day to religious exercises, to public worship, private reflection, reading, and to earnest prayer for yourself, your family and friends, the nation to which you belong, and the world at large. Pray for that happy time when the kingdoms of the world shall become the kingdoms of the Lord and of his Christ. Be not fond of visiting on this holy day, but rather of retirement. Every Lord's-day thus sanctified, will promote your advantage and comfort in time, and your meetness for the eternal Sabbath.

I have one thing more to add. I was always fond of writing, from a child. And when the Lord, in mercy, was pleased to awaken me from the carelessness of my natural state, and to shew me that nothing short of himself could make me happy, a dear minister, to whom I have been indebted for many spiritual benefits, advised me to set down remarks on the state of my mind, from time to time. I have followed his advice, and it has been attended with a great blessing to me. Yea, in this sweet employment I have spent many a pleasant hour, when thousands were sleeping in their beds.

The manuscripts I have by me, I leave them as a present to my beloved children. Read them with attention. They contain nothing but simplicity, and I trust, truth. They are not adorned with elegant language. That was not my aim, as they were written for my own use, and chiefly when I was under the afflicting hand of my merciful heavenly Father, whose ways are in the deep waters, but who, in the end, doth all things well.

I would wish you, my children, in this particular to follow my example. Be not fearful of undertaking it I began in much timidity, but the Lord strengthened

me. So he will you, if you confide in him, and if your motive is disinterested. I have often thought of correcting the whole, but have not had time; otherwise you would have seen it in a better garb. You will find likewise some thoughts and reflections, which I began, but which also, for want of time, I have left unfinished. These I likewise recommend to your perusal, and wish you to complete them. And I pray the Lord to afford his blessing.

And now, my dear and much loved children, nothing remains but to bid you a last farewell.

May the blessing of the God of Abraham, the God of Isaac, and the God of Jacob, rest upon you! May he pour plentifully into your hearts the riches of his grace, that you may grow up as the cedars of Lebanon! May you be trees of righteousness, of the Lord's own planting! May you be adorned with every grace of the Holy Spirit, that all around you may see that you belong to Jesus! May your will be sweetly sunk in the will of God! May you be sincere penitents, true converts, and sound believers! May you be dead to the world and all things in it, and your life hid with Christ in God!

At length may you finish your course with joy! When dying pangs come upon you, when death's cold sweat bedews your face, and the soul sits, as it were, upon the quivering lips, ready to take its everlasting flight, may you then, rejoicing in the Redeemer's complete atonement, and triumphing over death and his sting, be conducted by angels to the bright realms of eternal day! There I trust to meet you, and the rest of our dear family, and to unite with you in admiring and praising the adorable perfections of our God and Saviour. Till that blessed period, adieu.

Your affectionate mother,

M. M. A.

END OF THE SECOND VOLUME.

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